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TO THE

KINGS

Most Excellent Majesty.

THE DUE ACCOUNT, AND Humble Petition

OF THE

Ministers of the Gospel,

Lately Commissioned

FOR THE

Review and Alteration

OF THE

LITURGY.

LONDON,
Printed *Anno Domini* 1661.

LIBRARY OF PRINCETON
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THEOLOGICAL SEMINARY

TO THE KINGS Most Excellent MAJESTY.

May it please Your Majesty,

WHen the distempered Nation, wearied with its own Contentions and Divisions, did groan for Unity and Peace, (the wonderful Providence of the most Righteous God appearing for the removal of Impediments) their eyes were upon your Majesty, as the person born to be (under God) the Center of their Concord; and taught by Affliction to break the bonds of the Afflicted, and by experience of the sad effects of mens uncharitableness, and passions, to restrain all from violence and extremity, and keep up moderation and mediocrity, the Oil of Charity and Peace: And when your subjects desires were accomplished in your Majesties peaceable possession of the Throne, it was the joy and encouragement of the Sober and Religious, that you began the exercise of your Government, with a Proclamation full of Christian Zeal against Debauchery and Prophaneness, declaring also your dislike of those who under pretence of Affection to your Majesty, and your Service, assume to themselves the liberty of reviling, threat-

 ning,

ning, and reproaching others, to prevent the Reconciliation and Union of hearts and affections, which can only (with Gods blessing) make us rejoyce in each other] Our comforts also were carried on by your Majesties early, and ready entertainment of Motions for accommodation in those points of Discipline and Worship, in which wee disagreed, and your professed Resolutions to draw us together by mutual approaches, and publishing your healing Declaration, which was received with thanks of your House of Commons, and the applause of the people, and the special joy of those that longed for Concord and Tranquillity in the Church. In which your Majesty declared so much satisfaction in the foundations of Agreement already laid, for that you [should think your self very unfortunate, and suspect that you are defective in the Administration of Government, if any superstructures should slack those foundations, and contract or lessen the blessed gift of Charity, which is a vital part of Christian Religion.

And as in the said gracious Declaration your Majesty resolved to [appoint an equal number of Learned Divines of both Perswasions, to review the Liturgy, and make such Alterations as shall be thought most necessary, and some Additional Forms of Scripture phrase, as neer as may be, suited unto the nature of several parts of Worship, and that it be left to the Ministers choice to use one, or other, at his discretion: So in accomplishment thereof your Majesty among others, directed your Commission to bee for the review of [the several Directions, Rules, and Forms of Prayer, and things in the said Book of Common-Prayer contained] And (if occasion be) to make such seasonable and necessary Alterations, Corrections, and Amendments thereof, as by and between us shall bee agreed upon to bee needful, or expedient for the giving a satisfaction to tender consciences, and restoring and continuance of Peace and Unity in the Church under your Protection and Government; and what wee agree upon as needful or expedient to be done for the Altering, Diminishing, or Enlarging the said Book of Common-Prayer, forthwith to certifie and present it in writing to your Majesty.

In obedience to this your Majesties Commission, wee did with

with the Right Reverend Bishops, who required of us that before any personal debate, wee should bring in writing all our Exceptions against the Book of Common-Prayer, and all the Additional Forms which wee desired; Both which wee performed, and received from them an Answer to the first, and returned them our full Reply; The last week of our time being designed to personal conference, was, at the will of the Right Reverend Bishops, spent in a particular dispute with three of each part, about the sinfulness of one of the Injunctions, from which wee desired to bee free, and in some other Conference on the By. And though the Account which wee are forced to give to your Majesty of the issue of our Consultations, is, that no Agreements are subscribed by us to bee offered to your Majesty according to your expectation; and though it bee none of our intent to cast the least unmeet reflection upon the Right Reverend Bishops, and Learned Brethren, who think not meet to yeeld to any considerable Alterations, to the ends expressed in your Majesties Commission; yet wee must say, that it is some quiet to our minds, that we have not been guilty of your Majesties, and your Subjects disappointments, and that wee account not your Majesties Gracious Commission, and our labour lost, having peace of conscience in the discharge of our duty to God and you, that wee have been the seekers and followers of Peace, and have earnestly Pleaded, and humbly Petitioned for it. And wee humbly beseech your Majesty, to beleeve that wee own no Principles of Faction or Disobedience, nor Patronize the Errours or Obstinacy of any.

It's granted us by all, that nothing should bee commanded us by man, which is contrary to the Word of God; that if it bee, and wee know it, wee are bound not to perform it, God being the absolute universal Soveraign; That wee must use all just means to discern the will of God, and whether the commands of men be contrary to it; that if the command bee sinfull, and any through the neglect of sufficient search, shall judge it lawful; his culpable errour excuseth not his doing it, from being sin; and therefore as a reasonable creature must needs have a judgement of discerning, that he may

rationally obey it; so is hee with the greatest care and diligence to exercise it in the greatest things, even in the obeying of God, and saving of his Soul; and that where a strong probability of great sin and danger lyeth before us, wee must not rashly run on without search, and that to go on against Conscience, even where it is mistaken, is sin and danger to him that erreth. And on the other side, wee are remembred, that in things no way against the Laws of God; the Commands of our Governours must bee obeyed; but if they command what God forbids, wee must patiently submit to suffering, and every soul must bee subject to the higher Powers, for conscience sake, and not resist: The publick Judgement, civil, or ecclesiastical, belongeth only to publick persons, and not to any private man; that no man must bee causelessly, and pragmatically inquisitive into the Reasons of his Superiours commands; nor by pride and self-conceitedness, exalt his own understanding above it's worth and office, but all to bee modestly, and humbly self-suspitious; that none must erroniously pretend to Gods law, against the just command of his Superiours, nor pretend the doing of his duty to bee sin; that hee who suspecteth his Superiours commands to bee against Gods Laws, must use all means for full Information, before hee settle in a course of disobeying them; and that hee who indeed discovereth any thing commanded to bee sin, though hee must not do it, must manage his opinion with very great tenderness and care, of the publick Peace, and the honours of his Governours: These are our Principles: If wee are otherwise represented to your Majesty, wee are mis-represented; If wee are accused of contradicting them, wee humbly crave that wee may not bee condemned, till wee bee heard.

It is the desire of our Souls to contribute our parts and interests to the utmost, for the promoting of holiness, charity, unity, and obedience to Rulers in all lawful things: But if wee should sin against God, because wee are commanded, who shall answer for us, or save us from his Justice? And wee humbly crave, that it may bee no just *Gravamen* of our dissent, that thereby wee suppose Superiours may erre, seeing it is but supposing them to bee men not yet in Heaven; and this

this may bee reputed to every one that differeth in opinion from another. And wee beseech your Majesty to beleeve, that as wee seek no greater matters in the World than daily Bread, with liberty to Preach the Gospel, and Worship God according to his Word, and the practise of the Primitive Churches; so wee hope it is not through Pusillanimity, and over much tenderness of suffering, that wee have pleaded so much for the avoiding of suffering, to our selves or others. May none of our sufferings hinder the prosperity of the Church, and the good of Souls, and wee have enough. And wee suppose those that think the persons inconsiderable in Number and Quality for whom wee plead, will not themselves beleeve that wee have done this for popular applause: this were not so much to seek the reward of Hypocrites, as to play the game of Fools; seeing the applause of inconsiderable men can bee but inconsiderable, and wee know our selves that we are like thus to offend those that are not inconsiderable; the Lord that searcheth hearts, doth know that it is not so much the avoiding of suffering to our selves, or any particular person, that is the end of our endeavours (though this were no Ambitious end) as the peace and welfare of the Church and Kingdome, under your Majesties Government. Wee know, that supposing them who are for the Ceremonies, to bee as Pious and Charitable as the rest, it cannot so much offend them that another may forbear them, as it must offend another to be forced to use them; and wee know that conscientious men will not consent to the practising of things in their judgement unlawful, when those may yeild that count the matter indifferent. And for the management of this Treaty, it being agreed at our first meeting that nothing be reported as the words or sense of either part, but what is delivered by them in writing; Wee humbly crave that your Majesty receive no more as ours, and that what is charged on any particular person, hee may be answerable for himself; and though the Reverend Bishops have not had time to consider our Additions to the Liturgy, and of our Reply, that yet it may be considered before a Determination be made. And though we seem to have laboured in vain, we shall yet lay this work of Reconciliation and Peace at your

Majesties

Majesties feet, beseeching you to prosper such a blessed Resolution, till it attain success: We must needs beleeve that when your Majesty took our Consent to a Liturgy to be a foundation that would infer our Concord, you meant not that wee should have no Concord, but by consenting to this Liturgy, without any considerable Alterations.

And when you comforted us with your Resolutions to draw us together, by yeelding on both sides in what wee could, you meant not that wee should bee the boat to lay the banks that should not stir, and when your Majesty commanded us by Letters Pattents to meet about such Alterations as are needful or expedient for giving satisfaction to tender Consciences, and the restoring and continuing of Peace and Unity, wee rest assured, that it was not your sense that those tender consciences were to be forced to practise all which they judged unlawful, and not so much as a Ceremony abated them, or that our Treaty was only to convert either party to the Opinion of another, and that all our hopes of Concord and Liberty consisted only in disputing the Bishops into Non-conformity, or coming in every Ceremony to their minds.

Finally (for your Majesty, under God, is the protection whereto your people flye, and as the same necessity still remains which drew forth your Gracious Declaration) wee most Humbly and Earnestly beseech your Majesty, that the benefit of the said Declaration may bee continued to your people, and in particular, that none be punished or troubled for not using the Common-Prayer, till it bee effectually reformed, and the Addition made, as there expresst. Wee crave your Majesties Pardon for the tediousness of this Address, and shall wait in hope, that so great a Calamity of your people as will follow the loss of so many able, faithful Ministers, as the rigorous Imposition would cast out, shall never be recorded in the History of your Reign, but that these impediments of Concord being forborn, your Kingdome may flourish in Piety and Peace, that this may be the signal honour of your happy Reign, and your joy in the day of your account, which is the prayer of

Your Majesties Faithful and Obedient Subjects.

THE

GRAND DEBATE

BETWEEN

The most Reverend the *BISHOPS*,

AND

The PRESBYTERIAN Divines,

Appointed by His Sacred

MAJESTY,

AS

COMMISSIONERS

FOR

The Review and Alteration

OF THE BOOK OF

COMMON PRAYER, &c.

BEING

An Exact Account of their whole Proceedings.

The most perfect Copy.

London, Printed 1661.

THEOL. SEMINARY
PRINCETON
JAN 13 1938

A Copy of His Majesties *Commission.*

HARLES the Second by the Grace of God King of *England*, *Scotland*, *France* & *Ireland*, Defender of the Faith, &c. To our Trusty and wel-beloved, the most Reverend Father in God, *Accepted* Arch-bishop of *York*, The right reverend Fathers in God, *Gilbert* Bishop of *London*, *John* Bishop of *Durham*, *John* Bishop of *Rochester*, *Humphrey* Bishop of *Sarum*, *George* Bishop of *Worcester*, *Robert* Bishop of *Lincoln*, *Benjamin* Bishop of *Peterborough*, *Brian* Bishop of *Chester*, *Richard* Bishop of *Carlile*, *John* Bishop of *Exeter*, *Edward* Bishop of *Norwich*, & to our trusty and wel-beloved, the Reverend *Anthony Tuckney* D.D. *John Conant* D.D. *William Spurstow* D.D. *John Wallis* D.D. *Thomas Manton*, D.D. *Edmund Calamy* B.D. *Richard Baxter* Clerke, *Arthur Jackson*, *Tho. Case*, *Samuel Clarke*, *Matthew Newcomen*, Clerkes; and to our trusty and wel-beloved Dr. *Earle* Dean of *Westminster*, *Peter Heylin*, D.D. *Joh. Hacket*, D D. *Joh. Berwick*, D.D. *Peter Gunning* D D. *Joh. Pearson* D D. *Tho. Pierce* D D. *Anthony Sparrow*, *Herbert Thorndike* D.D. *Thomas Horton* D.D. *Thomas Jacomb*, D.D. *William Bate*, *John Rawlinson*, *William Cooper*, Clerks, D. *John Light-*

foot, D. *John Collings*, *D. Benjamin Woodbridg*, and *William Drake* Clerk, *Greeting*. Whereas by our Declaration of the 25 of *October* last concerning Ecclesiasticall affaires, we did (amongst other things) express our esteem of the Liturgy of the Church of *England*, contained in the Book of Common prayer; and yet since we find exceptions made against several things therein, we did by our said *Declaration* declare we would appoint an equal number of learned *Divines*, of both perswasions, to review the same: we therefore in accomplishment of our said will and intent, and of our continued and constant care and study for the peace and unity of the Churches within our dominions, & for removal of all exceptions and differences, and the occasions of such differences, and exceptions from among our good subjects, for or concerning the said Book of Common prayer, or any thing therein contained, doe by these our Letters patents require, authorize, constitute, and appoint you the said, &c. to advise upon and review the said Book of Common prayer, comparing the same with the most ancient Liturgies which have been used in the Church in the primitive and purest times. And to that end to assemble and meet together, from time to time, and at such time within the space of foure Calendar moneths now next ensuing, in the Masters lodging in the

Savoy

Savoy in the Strand in the County of *Middlesex*, or in such other place or places as to you shall be thought fit and convenient, to take into your serious and grave considerations the several directions and rules, forms of prayer, and things in the said Book of Common prayer contained, and to advise, consult upon, and about the same, and the several objections and exceptions, which shall now be raised against the same, and (if occasion be) to make such reasonable and necessary alterations, corrections and amendments therein as by and between you the said Archbishop, Bishops, Doctors, and Persons hereby required and authorized to meet and advise as aforesaid, shall be agreed upon to be needfull and expedient, for the giving satisfaction to tender consciences, and the restoring and continuance of peace and unity in the Churches under our protection and government; but avoyding (as much as may be) all unnecessary abbreviations of the Forms and Liturgy wherewith the people are altogether acquainted, and have so long received in the Church of *England*. And our will and pleasure is, that when you the said Arch-bishop, Bishops, *Doctours*, and persons authorised and appointed by these our Letters patents to meet, advise, and consult upon and about the premises, as aforesaid, shall have drawn your consultations to any resolution

and

and determination which you ſhall agree upon as needfull or expedient to be done for the altering, diminiſhing, or inlarging, the ſaid Book of Common Prayer, or any part thereof, that then forthwith you certifie and preſent to us in writing under your ſeverall Hands the matters and things whereupon you ſhall ſo determine, for our approbation, and to the end the ſame or ſo much thereof as ſhall be approved by us, may be eſtabliſhed, and for as much as the ſaid Archbiſhop & Biſhops have ſeverall great Charges to attend, which we would not diſpenſe with, or that the ſame ſhould be neglected upon any great occaſion whatſoever, and ſome of them being of great age and infirmities, may not be able conſtantly to attend the execution of the ſervice and Authority hereby given and required by us, in the meeting and conſultation aforeſaid; We will therefore and hereby require you the ſaid Dr. *Earles*, &c. to ſupply the place and places of ſuch of the Arch-biſhop and Biſhops (other then the ſaid *Edward* Biſhop of *Norwich*) as ſhall by age ſickneſs, infirmity, or other occaſion be hindred from attending the ſaid meeting or conſultation (that is to ſay) that one of you the ſaid Dr. *Earles*, &c. ſhall from time to time ſupply the place of each one of them, the ſaid Arch-biſhop and Biſhops (other then the ſaid *Edward* Biſhop of *Norwich*) which ſhall happen

pen to be hindered or to be abſent from the ſaid meetings, or conſultations, and ſhall and may adviſe, conſult and determine, and alſo certifie and execute all and ſingular the powers and authorities before mentioned in and about the premiſes, as fully and abſolutely as ſuch Arch-biſhop and Biſhops which ſhall ſo happen to be abſent ſhould or might doe by vertue of theſe our Letters Patents, or any thing herein contained, in caſe he or they were perſonally preſent. And whereas in regard of the diſtance of ſome, the infirmity of others, the multitude of conſtant imployment, and other incidental impcdiments, ſome of you the ſaid *Edward* Biſhop of *Norwich*, &c. may be hindred from the conſtant attendance in the execution of the ſervice aforeſaid, We therefore wil and doe hereby require and authorize you the ſaid *Thomas Horton*, &c. to ſupply the place or places of ſuch the Commiſſioners laſt before mentioned, as ſhall by the means aforeſaid or any other occaſion be hindred from the ſaid meeting and conſultations that one of you, the ſaid *Thomas Horton*, &c. ſhall from time to time ſupply the places of each one of the ſaid Commiſſioners laſt mentioned, which ſhall happen to be hindred or abſent from the ſaid meetings or conſultations : and ſhal and may adviſe conſult and determine, and alſo certifie and execute all and ſingular the powers

and

powers and authorities before mentioned in and about the premiſes as fully and abſolutely as ſuch of the ſaid laſt mentioned Commiſſioners, which ſhall ſo happen to be abſent, ſhould or might doe by vertue of theſe our Letters patents or any thing therein contained, in caſe he or they were perſonally preſent. In witneſs whereof we have cauſed theſe our Letters to be made patents, witneſs our ſelf at *Weſtminſter* the 25 day of *March* in the thirteenth year of our Reign.

Per ipſum Regem. *Barker.*

THE EXCEPTIONS OF THE PRESBYTERIAN-Brethren, Againſt ſome Paſſages in the preſent LITURGY:

ACknowledging, with all humility and thankfulneſſe, His Majeſties moſt Princely condeſcention and indulgence to very many of His Loyal Subjects, as well in his Majeſties moſt gracious Declaration, as particularly in this preſent Commiſſion iſſued forth in purſuance thereof; we doubt not but the Right Reverend Biſhops, and all the reſt of His Majeſties Commiſſioners intruſted in this work, will in imitation of His Majeſties moſt Prudent and Chriſtian Moderation and Clemency, judge it their duty (that we find to be the Apoſtles own practice) in a ſpeciall manner to be tender to the Churches peace, to bear with the infirmities of the weak, and not to pleaſe themſelves, nor to meaſure the Conſciences of other men by the light and latitude of their own, but ſeriouſly and readily to conſider, and adviſe of ſuch Expedients as may moſt conduce to the healing of our breaches, and uniting thoſe that differ.

And albeit we have an high and honourable eſteem of thoſe Godly and Learned Biſhops, and others, who were the firſt Compilers of the Publick Liturgy, and do look upon it as

an excellent and worthy Work, for that time, when the Church of *England* made her first step out of such a mist of Popish Ignorance and Superstition, wherein it formerly was involved; yet considering, that all humane Works do gradually arrive at their maturity and perfection, and this in particular being a Work of that nature, hath already admitted several emendations since the first compiling thereof, It cannot be thought any disparagement, or derogation either to the Work it self, or to the Compilers of it, or to those who have hitherto used it, if after more than one hundred years since its first Composure such further Emendations be now made therein, as may be judged necessary for satisfying the scruples of a multitude of sober persons, who cannot at all (or very hardly) comply with the use of it as now it is, and may best suit with the present times, after so long an enjoyment of the glorious light of the Gospel, and so happy a Reformation, especially considering that many Godly and Learned men, have from the beginning all along desired the alteration of many things therein, and very many of his Majesties pious, peaceable and loyal Subjects, after so long a discontinuance of it, are more averse from it than heretofore: the satisfying of whom (as far as may be) will very much conduce to that Peace and Unity which is so much desired by all good Men, and so much endeavoured by His most Excellent Majesty.

And therefore in pursuance of this His Majesties most gracious Commission for the satisfying of tender Consciences, and the procuring of Peace and Unity amongst our selves, we judge meet to propose,

I. That all the Prayers, and other Materials of the Liturgy may consist of nothing doubtful or questioned amongst Pious Learned and Orthodox Persons, inasmuch as the professed end of composing them is, for the declaring of Unity and consent of all who joyn in the Publick Worship, it being too evident, that the limiting Church-Communion to things of doubtful disputation, hath been in all Ages the ground of Schism and Separation, according to the saying of a Learned Man.

To load our Publick Forms with the private Fancies upon which we differ, is the most Soveraign way to perpetuate Schism to the Worlds end. Prayer, Confession, Thanksgiving, reading of

of the Scriptures, and administration of the Sacraments in the plainest and simplest manner were matter enough to furnish out a sufficient Liturgy, though nothing either of private Opinion, or of Church pomp, of Garments, or prescribed Gestures, of Imagery, of Musick, of matter concerning the dead, of many superfluities which creep into the Church under the name of Order and Decency did interpose it self. To charge Churches or Liturgies with things unnecessary was the first beginning of all Superstition; and when scruple of Conscience began to be made, or pretended, then Schisme began to break in. If the special Guides and Fathers of the Church would be a little sparing of incumbring Churches with Superfluities, or not over-rigid, either in reviving obsolete Customes, or Superstition, and all the Inconvenience likely to ensue would be but this; they should in so doing yield a little to the imbecility of their Inferiours, a thing which St. *Paul* would never have refused to doe, mean while, whereso ever false or suspected Opinions are made a piece of Church-Liturgy, he that separates is not the Schismatick; for, it is alike unlawful to make profession of known or suspected falshood, as to put in practice unlawful or suspected actions.

II. Further, we humbly desire, that it may be seriously considered, that as our first Reformers out of their great wisdome did at that time so compose the Liturgy as to win upon the Papists, and to draw them into their Church-Communion, by varying as little as well they could from the Romish forms before in use; so whether in the present constitution and state of things amongst us we should not according to the same rule of Prudence and Charity have our Liturgy so composed, as to gain upon the judgement and affections of all those who in the substantials of the Protestant Religion are of the same perswasions with our selves. In as much as a more firm union and consent of all such, as well in worship as in Doctrine, would greatly strengthen the Protestant Interest against all those dangers and temptations which our intestine Divisions and Animosities do expose us unto from the common Adversary.

III. That the Repetitions and Responsals of the Clerk and People, and the alternate Reading of the Psalmes and Hymns

with a confuſed murmure in the Congregation, whereby what is read is leſſe intelligible, and therefore unedifying, may be omitted, the Miniſter being appointed for the People in all Publick Services appertaining unto God, and the holy Scriptures both of the old and new Teſtament, intimating the peoples part in publick Prayer, to be only with ſilence and reverence, to attend thereunto, and to declare their conſent in the cloſe, by ſaying. *Amen.*

IV. That in regard the Letany (though otherwiſe containing in it many holy Petitions) is ſo framed, that the Petitions, for a great part, are uttered onely by the People, which we think not to be ſo conſonant to Scripture, which makes the Miniſter the Mouth of the People to God in Prayer, the particulars thereof may be compoſed into one ſolemn prayer to be offered by the Miniſter unto God for the People.

V. That there may be nothing in the Liturgy which may ſeem to countenance the obſervation of *Lent*, as a Religious Faſt, the Example of Chriſt's faſting forty days and nights being no more imitable, nor intended for the imitations of Chriſtians, than any other of his miraculous works were, or than *Moſes* in forty dayes Faſt was for the Jewes, and the Act of Parliament 5 *Eliz.* forbidding abſtinence from fleſh to be obſerved upon any other than a politick Conſideration, and puniſhing all thoſe who by Preaching, Teaching, Writing, or open Speech ſhall notifie, that the forbearing of fleſh is of any neceſſity for the ſaving of the ſoul, or that it is the ſervice of God otherwiſe than as other politick Laws are.

VI. That the Religious obſervation of Saints dayes appointed to be kept as holy dayes, and the Vigils thereof, without any foundations (as we conceive) in Scripture, may be omitted, that if any be retained, they may be called Feſtival, and not Holy days, nor made equal with the Lords-day, nor have any peculiar Service appointed for them, nor that the People be upon ſuch dayes enforced wholly to abſtain from work; and that the names of all others not inſerted in the Callendar, which are not in the firſt and ſecond Books of *Edward* the Sixth, may be left out.

VII. That the gift of Prayer being one ſpecial qualification for the

the Work of the Miniſtery beſtowed by Chriſt in order to the edification of his Church, and to be exerciſed for the profit and benefit thereof according to its various and emergent neceſſities.

It is deſired that there may be no ſuch Impoſition of the Liturgy, as that the exerciſe of that gift be thereby totally excluded in any part of publick worſhip; and further, that conſidering the great age of ſome Miniſters, and the infirmities of others, and the variety of ſeveral ſervices oft-time occurring upon the ſame day, whereby it may be expedient to require every Miniſter at all times to read the whole; it may be left to the diſcretion of the Miniſter to omit it, as occaſion ſhall require, which liberty we find to be allowed even in the firſt Common-Prayer Book of *Edward* the Sixth.

VIII. That in regard of the many defects which have been obſerved in that Verſion of the Scriptures which is uſed throughout the Liturgy, (manyfold inſtances whereof may be produced) as in the Epiſtle for the firſt Sunday after *Epiphany*, taken out of *Rom.* 12. 1. *Be you changed in your ſhapes.* And the Epiſtle for the Sunday next before *Eaſter*, taken out of *Phil.* 2. 5. *Found in his apparel as a man*; As alſo the Epiſtle for the firſt Sunday in *Lent*, taken out of the fourth of the *Galatians*, *Mount Sinai is Agar in Arabia, and bordereth upon the City which is now called Jeruſalem.* The Epiſtle for Saint *Matthews* day, being taken out of the ſecond Epiſtle of the *Corinthians* and the fourth, *We go not out of kind.* The Goſpel for the ſecond Sunday after *Epiphany*, taken out of the ſecond of *John*, *When men be drunk.* The Goſpel for the third Sunday in *Lent*, taken out of the Eleventh of *Luke*, *One houſe doth fall upon another.* The Goſpel for the *Annunciation*, taken out of the firſt of *Luke*, *This is the ſixth month which is called Barren*, and many other places; we therefore deſire inſtead thereof the Tranſlation allowed of by Authority may alone be uſed.

IX. That in as much as the Holy Scriptures are able to make us wiſe unto ſalvation, to furniſh us thoroughly unto all good works, and contain in them all things neceſſary either in Doctrine to be believed, or in duty to be practiſed; whereas divers Chapters of the Apocryphal Books appointed to be read, are charged to be-

be in both respects of dubious and uncertain credit: It is therefore desired that nothing be read in the Church for Lessons, but the Holy Scriptures in the Old and New Testament.

X. That the Minister be not required to rehearse any part of the Liturgy at the Communion Table, save onely those parts which properly belong to the Lords Supper, and that at such time onely when the Holy Supper is administrated.

XI. That the word (Minister) and not (Priest) or (Curate) is used in the absolution, and in divers other places; It may thoroughout the whole Book be used instead of those two words, and that instead of the word (Sunday) the word (Lords day) may be every where used.

XII. Because singing of Psalms is a considerable part of Publick Worship, we desire that the Version set forth and allowed to be sung in Churches may be mended, or that we may have leave to make use of a purer Version.

XIII. That all obsolete words in the Common-Prayer, and such whose use is changed from their first significancy (*as read who smote thee*) used in the Gospels for the Monday and Wednesday before *Easter* (*Then opened he their wits*) used in the Gospel for *Easter* Tuesday, *&c.* may be altered into other words generally received, and better understood.

XIV. That no portion of the Old Testament, or the Acts of the Apostles be called Epistles, or read as such.

XV. That whereas throughout the several offices the *phrase* is such as presumes all persons (within the Communion of the Church) to be regenerated, converted, and in an actual state of grace, which had ecclesiastical Discipline been truly and vigorously executed in the exclusion of scandalous and obstinate sinners might be better supposed, but that there having been, and still being a confessed want of that (as in the Liturgy is acknowledged) it cannot rationally be admitted in the utmost latitude of Charity: we desire that this may be reformed.

XVI. That whereas orderly connexion of Prayer and of particular

cular Petitions and Expreſſions, together with a competent length of the forms uſed, are tending much to edification, and to gain the reverenee of people to them: There appears to us too great neglect of this Order, and of other Juſt Laws of method particularly.

1. The Collects are generally ſhort, many of them conſiſting but of one or two Sentences of petition, and thoſe generally uſher'd in with a repeated mention of the Name and Attributes of God, and preſently concluding with the Name and Merits of Chriſt, whence are uſed many unneceſſary interceſſions and abruptions, which when many Petitions are to be offered at the ſame time, are neither agreeable to Scriptural Example, nor ſuted to the gravity and ſeriouſneſſe of that Holy Duty,

2. The Prefaces of many Collects have not any clear and ſpecial reſpect to the following Petitions, and particular petitions are put together, which have no any due order or evident connexion one with another, nor ſuitable with the occaſions upon which they are uſed, but ſeem to have fallen in rather caſually, than from any orderly continuance.

It is deſired that inſtead of theſe various Collects, there may be one Methodical and entire form of Prayer compoſed out of many of them.

XVII. That whereas the Publick Liturgy of a Church ſhould in reaſon comprehend the ſumme of all ſuch ſins as are ordinarily in Prayer by the Church to be confeſſed, and of ſuch Petitions and Thanksgiving as are ordinarily by the Church to be put up to God, and that Publick Catechiſmes or Syſtemes of Doctrine ſhould ſummarily comprehend all ſuch Doctrines as are neceſſarily to be believed, and theſe explicitely ſet down. The preſent Liturgy, as to all theſe ſeems very defective, particularly:

1. There is no preparatory Prayer in your addreſſes to God for aſſiſtance or acceptance; yet many Collects in the midſt of the Worſhip have little or nothing elſe.

2. The Confeſſion is very defective, not clearly expreſſing

Origi-

Original sin, nor sufficiently enumerating actual sins with their aggravations, but consisting onely of generals, whereas Confession being the exercise of repentance ought to be more particular.

3. There is also great defect, as to such Forms of publick prayers and thanksgivings as are suitable to Gospel-worship.

4. The whole body of the Common-Prayer also consisteth very much of meer generals, as to have our Prayers heard, to be kept from all evil, and from all enemies and all adversities, that we may do Gods will without any mention of the particulars wherein these generals exist.

5. The Catechism is defective as to many necessary Doctrines of our Religion, some even of the Essentials of Christianity not mentioned, except in the Creed, and there not so explicite as ought to be in the Catechism.

XVIII. Because this Liturgy containeth the Imposition of divers Ceremonies, which from the first Reformation have by sundry Learned and Pious Men been judged unwarrantable; As,

1. That publick Worship may not be celebrated by any Minister that dares not wear a Surplice.

2. That none may baptize, or be Baptized without the transient Image of the Crosse, which hath at least the semblance of a Sacrament of humane institution, being used as an engaging sign in our first and solemn Covenanting with Christ, and the Duties whereunto we are really obliged by Baptism, being more expresly affixed to that Aery sign than to the holy Sacrament.

3. That none may receive the Lords Supper that dares not kneel in the act of receiving, but the Minister must exclude all such from the Communion, although such kneeling not only differs from the practice of Christ and of his Apostles, but (at least on the Lords daies) is contrary to the practice of the Catholick Church for many hundred years after, and forbid

forbid by the most venerable Councils that ever were in the Christian world. All which Impositions are made yet more grievous by that subscription to their lawfulnesse, which the Canon exacts, and by the heavy punishments, upon the non-observance of them, which the Act for Uniformity inflicts.

And it being doubtful, whether God hath given power unto men to institute in his worship such mystical teaching signes, which not being necessary *in genere*, fall not under the rule of doing all things decently, orderly, and to edification, and which once granted, will upon the same reason open a door to the arbitrary Imposition of numerons Ceremonies, of which St. *Aug.* complained in his daies, and the things in Controversie being in the judgement of the Imposers confessed indifferent, who dare not so much as pretend any real goodnesse in themselves, otherwise than what is derived from their being imposed, and consequently the Imposition ceasing, that will cease also, and the Worship of God, not become indecent without them; whereas on the other hand in the judgement of the Opposers, they are by some held sinful and unlawful in themselves, by others very inconvenient and unsuitable to the simplicity of Gospel-Worship, and by all of them very grievous and burdensome, and therefore not at all fit to put in balance with the peace of the Church, which is more likely to be promoted by their removal than continuance, considering also how tender our Lord and Saviour himself is of weak Brethren, declaring it to be much better for a man to have a Milstone to be hanged about his neck, and to be cast into the depth of the Sea, than to offend one of his little ones, and how the Apostle *Paul* (who had as great a Legislative power in the Church as any under Christ) held himself obliged by that common rule of Charity, not to lay a stumbling block, or an occasion of offence before a weak Brother, chusing rather not to eat flesh while the world stands (though in it self a thing lawful) than offend his Brother, for whom Christ dyed; we cannot but desire that these Ceremonies may not be imposed on them who judge such Impositions a violation of the Royalty of Christ, and an Impeachment of his Laws as insufficient, and are under the holy Law of that which is written, *Deut.* 12. 32. *What thing soever I*

 command

command you, observe to do it, thou shalt not add thereto, nor diminish from it; but that there may be either a total abolishion of them, or at least such a liberty, that those who are unsatisfied concerning their lawfulness, or expedency, may not be compelled to the practice of them or subscription to them; but may be permitted to enjoy their Ministerial Functions and Communion with the Church without them.

The rather because these Ceremonies have for above an hundred years been the fountain of manifold evils in this Church and Nation, occasioning sad Divisions between Ministers and Ministers, and also between Ministers and people, exposing many orthodox, pious, and peaceable Ministers to the displeasure of their Rulers, casting them upon the edge of the penal Statutes, to the loss not only of their Livings and Liberties, but also of their opportunities for the service of Christ and his Church, and forcing people either to worship God in such a manner as their own consciences condemn, or doubt of, or else to forsake our Assemblies, as thousands have done, and no better fruits than these can be lookt for from the retaining and imposing these Ceremonies, unless we could presume that all his Majesties Subjects should have the same subtilty of Judgement to discern even to a Ceremony how far the Power extends in the things of God, which is not to be expected, or should yield obedience to all the Impositions of men concerning them, without enquiring into the will of God, which is not to be desired.

We do therefore most earnestly intreat the Right Reverend Fathers and Brethren, to whom these Papers are delivered, as they tender the Glory of God, the Honour of Religion, the Peace of the Church, the Service of his Majesty in the accomplishment of that happy Union which his Majesty hath so abundantly testified his desires of, to joyn with us in importuning His most Excellent Majesty that His most gracious Indulgence, as to these Ceremonies granted in His Royal Declaration, may be confirmed and continued to us, and our posterities, and extended to such as do not yet enjoy the benefit thereof.

XIX. As to that Passage in His Majesties Commission, wherein we are authorized and required to compare the present Liturgy wich the most aucient Liturgy, which have been used in the Church in the purest and most Primitive Times; we have in obedience

obedience to His Majesties Commission made inquiry, but cannot find any Records of known Credit concerning any entire Forms of Liturgies within the first 300 years, which are confessed to be as the most Primitive, so the purest Ages of the Church, nor any Imposition of Liturgies upon any National Church; for some hundred years after we find indeed Liturgical Forms fathered upon St. *Basil*, St. *Chrysostome*, and St. *Ambrose*; but we have not seen any Copies of them, but such as give us sufficient evidence to conclude them either wholly spurious, or so interpolated, that we cannot make a Judgement what in them hath any Primitive Authority.

Having thus in general expressed our desire, we come to particulars, which we find numerous and of a various nature; some we grant are of an inferiour consideration, verbal rather than material, which were they not in the Publick Liturgy of so Famous a Church, we should not have mentioned; others dubious and disputable, as not having a clear foundation in Scripture for their warrant; but some there be that seem to be corrupt, and to carry in them a repugnancy to the rule of the Gospel, and therfore have administred just matter of exception and offence to many truly religious and peaceable, not of a private station only, but learned and judicious Divines, aswel of other Reformed Churches, as of the *Church* of *England*, ever since the *Reformation*.

We know much hath been spoken and written by way of Apology in answer to many things that have been objected, but yet the doubts and scruples of tender consciences stil continue, or rather are increased: We do therefore humbly conceive it therefore a Work worthy of those Wonders of Salvation which God hath wrought for his Majesty, now on the Throne, and for the whole Kingdome, and exceedingly becoming the Ministers of the Gospel of Peace, with all holy moderation and tenderness to endeavour the removal of every thing out of the Worship of God, which may justly offend or grieve the spirits of sober and godly people; the things themselves that we desire to be removed, not being of the foundation of Religion, not the Essentials of Publick Worship, nor the removal of them any way tending to the prejudice of the Church or State; therefore their continuance and rigorous Imposition can no ways be able to countervail the laying aside of so many pious and able Ministers, and the unconceivable grief that will arise to multitudes of His Majesties most

Loyal and peaceable Subjects, who upon all occasions are ready to serve him with their Prayers, Estates, and Lives: For the preventing of which evils, we humbly desire that these particulars following may be taken into serious and tender consideration.

Concerning Morning and Evening Prayer.

1. Rubr. *That Morning and Evening Prayer shall be used in the accustomed place of the Church, Chancel, or Chappel, except it shall be otherwise determined by the Ordinary of the Place, and the Chancel shall remain as in times past.*

We desire that the words of the first *Rubr.* may be expressed, as in the Book established by Authority of Parliament, 5 & 6 *Edwardi 6.* thus; The Morning and Evening Prayer shall be used in such place of the Church, Chappel, or Chancel, and the Minister shall so turn himself, as the people may best hear; and if there be any controversies therein, the matter shall be referred to the Ordinary.

2. Rubr. *And here it is to be noted, that the Minister at the time of the Communion, and at other times in his ministration, shall use such Ornaments in the Church as were in use by Authority of Parliament, in the second year of the Reign of* Edward *the Sixth according to the Act of Parliament,* &c.

Forasmuch as the Rubrick seemeth to bring back the Cope, Albe, and other Vestments, forbiden in the Common-Prayer Book, 5. 6. of *Edw. 6.* And for the reasons alledged against Ceremonies under our 18. general Exception, we desire it may be wholly left out.

The Lords Prayer after the Absolution ends thus: Deliver us from evill.

We desire that these Words, *For thine is the Kingdome, the Power*

Power and the Glory, for ever and ever, Amen, may be always added unto the Lords Prayer, and that this Prayer may not be enjoyned to be so often used in the Morning and Evening Service.

And at the end of every Psalm throughout the year, and likewise in the end of the Benedictus. Benedicite magnificat, &c. Nunc Dimittis, *shall be repeated, Glory be to the Father,* &c.

By this Rubrick, and other places in the Common-Prayer Book the *Gloria Patri* is appointed to be said six times ordinarily in every Morning and Evening Services, frequently eight times in a Morning, sometimes ten, which we think carries with it at least an appearance of that vain repitition which Christ forbids; for the avoiding of which appearance of evil, we desire it may be used but once in the Morning, and once in the Evening.

Rubr. *In such places where they do sing, there shall the Lessons be sung in a plain Tune, and likewise the Epistle and Gospel. Or this Canticle,* Benedicite omnia opera.

Excep. The Lessons, and the Epistles, and Gospels, being for the most part neither Psalms nor Hymns; we know no warrant why they should be sung in any place, and conceive that the distinct reading of them with an audible voice, tends more to the edification of the Church: We desire that some Psalm or Scripture Hymn may be appointed instead of that Apocryphal.

In the Letany; From fornication, and other deadly sins.

Except. In regard that the wages of sin is death; we desire that this clause may be thus altered. *From fornication and all other heynous (or grieveus) sins.*

From battle and murther, and from sudden death.

Except. Because this expression (of sudden death) hath been so often excepted against; we desire (if it be thought fit) it may be thus read: *From battle and murther, and from dying suddainly and unprepared.*

That it may please thee to preserve all that travel by land and by water, all women labouring with child, all sick persons and young Children, and to shew thy pity upon all prisoners and captives.

We

Excep. We desire that the term All, may be advised upon as seeming liable to just exceptions, and that it may be considered whether it may not better be put indefinitely, those that travel, &c. rather then universally.

The Collect of *Christmas* day.

Almighty God which hast given us thy onely begotten Son to take our nature upon him, and this day to be born of a pure Virgin, &c.

The Rubrick.

Then shall follow the Collect of the Nativity which shall be said continually unto New-years-day.

The Collect for *Whitsunday.*

Excep. *God which upon this day*, &c.

We desire that in both Collects the words (this day) may be left out, it being according to vulgar acceptation a contradiction.

Rubrick.

The same Collect to be read on Monday *and* Tuesday *in* Whitsun *week.*

The two Collects for St. Johns *and* Innocents, *the Collects for the first day in* Lent, *for the fourth Sunday after* Easter, *for Trinity Sunday, for the sixth and twelfth Sunday after Trinity, for St.* Lukes *day and* Michaelmas *day.*

Excep. We desire that these Collects may be further considered and debated, as having in them divers things that we judge fit to be altered.

The Order for the Administration of the Lords Supper.

Rub. *SO many as intend to be partakers of the holy Communion shall signifie their Names to the Curate over night, or else in the morning before the beginning of Morning Prayer.*

Excep. The time here assigned for notice to be given to the Minister is not sufficient.

Rub. *And if any of these be an open and notorious evil liver, the Curate having knowledge thereof, shall call him and advertize him in any wise not to presume to come to the Lords Table.*

Excep. We desire the Ministers power both to admit and keep from the Lords Table, may be according to his Majesties Declaration of the 25. *Octob.* 1660. in these words, The Minister shall admit none to the Lords Supper till they have made a credible profession

sion of their Faith, and promised obedience to the will of God, according as is expressed in the consideration of the Rubrick before the Catechisme; and that all possible diligence be used as is for the instruction and reformation of scandalous offendors, whom the Minister shall not suffer to partake of the Lords Table, until they have openly declared themselves to have truly repented and amended their former naughty lives, as is partly expressed in the Rubrick, and more fully in the Canons.

Then shall the Priest rehearse distinctly all the ten Commandments and the people kneeling shall after every Commandment ask God mercy for transgressing the same. Rub.

We desire,

First, That the Preface prefixed by God himself to the Ten Commandments may be restored. *Excep.*

Secondly, That the fourth Commandment may be read, as in *Exod.* 20. *Deut.* 5. He blessed the Sabbath day.

Thirdly, That neither Minister nor People may be enjoyned to kneel more at the reading of this, then of any other parts of *Scripture*: The rather because many ignorant persons are thereby induced to use the Ten Commandments as a prayer.

Fourthly, that instead of those short prayers of the people intermixed with the several Commandments, the Minister after the reading of all may conclude with a suitable Prayer.

After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth or hereafter to be set forth by common authority Rub.

We desire that the preaching of the Word may be strictly injoyned, and not left so indifferent at the administration of the Sacrament, as also that Ministers may not be bound to those things which are as yet but future, and not in being. *Excep.*

After the Sermon, Homily, or Exhortation, the Curate shall declare, &c. and earnestly exhorting them to remember the poor, saying one or more of these sentences following. Rub.

Two of the sentences here cited are Apocryphal, and four of them more proper to draw out their peoples bounty to their Minister, then their charity to the poor. *Excep.*

Then shall the Church-wardens, or some other by them appointed gather the Devotion of the people. Rub.

Collection for the poor may be better made at or a little before the departing of the Communicants. *Excep.*

We be come together at this time to feed at the Lords supper, to the which. Rub.

which in Gods behalf I bid you all that be here present, and beseech you for the Lord Jesus Christs sake, that you will not refuse to come.

Excep. If it be intended that these Exhortations should be read at the Communion, they seem to us unreasonable.

2 Exhor. *The way and means thereto is first to examine our lives and conversations, & if ye shall perceive your offences to be such as be not only against God, but also against our neighbours, then you shall reconcile your selves unto them, & be ready to make restitution & satisfaction.*

3 Exhor. *And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience.*

Excep. We fear this may discourage many from coming to the Sacrament who lie under a doubting and troubled conscience.

Rub. before the *Confession.* *Then shall this generall confession be made in the name of all those that are minded to receive the holy Communion, either by one of them or by one of the Ministers, or by the Priest himself.*

Excep. We desire it may be made by the Minister only.

Rub. *Then shall the Priest or the Bishop being present, stand up, and turning himself to the people, say thus.*

Excep. The Ministers turning himself to the people is most convenient throughout the whole ministration.

Rub. *Before the Prefaces on Christmas day and seven daies after.*

Because thou didst give Jesus Christ thine onely Son to be born as this day for us, &c.

Excep. First, we cannot peremptorily fix the Nativity of our Saviour to this or that particular day. Secondly, it seems incongruous to affirm the birth of Christ, and the descending of the holy Ghost to be *on this day*, for seven or eight daies together.

Upon *Whitsunday* and six daies after.

Prayer before that which is at the *consecration.* *According to whose most true promise the Holy Ghost came down this day from Heaven, grant us that our sinful bodies may be made clean by his body, and our soul washed by his most precious blood.*

Excep. We desire that whereas these words seem to give a greater efficacy to the Bleod then to the Body of Christ, may be altered thus, That our sinful souls and bodies may be cleansed through his precious Body and Blood.

Prayer at the Consecration.

Hear us O merciful Father, &c. *who in the same night that he was betrayed took Bread, and when he had given thanks, he brake it, and gave it to his Disciples, saying, take, eat,* &c.

We

We conceive that the manner of consecrating of the Elements is not here explicite and distinct enough: And the Ministers breaking of the bread is not so much as mentioned. *Except.*

Then shall the Minister first receive the Communion in both kinds, &c. *and after deliver it to the people in their hands kneeling; and when he delivereth the bread* he shall say, *The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life, and take, and eat this in remembrance* &c. Rub.

We desire that at the distribution of the bread and wine to the Communicants, we may use the words of our Saviour as near as may be, and that the Minister be not required to deliver the bread & wine into every particular Communicants hand, & to repeat the words to each one in the singular number, but that it may suffice to speak them to divers jointly, according to our Saviours example. We also desire that kneeling at the Sacrament (it not being the gesture which the Apostles used, though Christ was personally present among st them, nor that which was used in the purest and primitive times of the Church) may be left free, as it was 1 & 2 *Ed.* 6 As touching kneeling &c, they may be used or left, as every mans devotion serveth without blame. *Except.*

And note, That every Parishoner shall communicate, at the least, three times in the year, of which Easter shall be one; and after shall receive the Sacraments, and other Rites, according to the Orders in this book appointed Rubr.

Forasmuch as all Parishoners are not duly qualified for the Lords Supper; and those habitually prepared, are not at all times actually disposed, but may be hindred by the providence of God, and some by the distempers of their own spirits. We desire this Rubrick may be wholly omitted, or they altered. Every Minister shall be bound to administer the Sacrament of the Lords Supper, at the least, thrice a year; provided there be a due number of Communicants manifesting their desires to receive. *Except.*

And we desire that the following Rubrick in the Common-Prayer-book in 5 & 6 *Ed.* 6. established by law, as much as any other part of the Common-Prayer-Book, may be restored for the vindication of our Church in the matter of kneeling at the Sacrament (although the gesture be left indifferent) ("Although no order can be so perfectly devised, but it may be of "some, either for their ignorance or infirmity, or else of ma-

"lice and obſtinacy miſconſtrued and depraved, and interpreted "in a wrong part. And yet becauſe that brotherly Charity "willeth, that (ſo much as conveniently may be) offenſes ſhould "be taken away; Therefore we willing to do the ſame whereas it is ordered in the Book of Common-Prayer in the adminiſtration of the Lords Supper, that the communicants kneeling ſhould receive the Holy Communion; which thing being well meant for the ſignification of the humble and grateful acknowledgement of the benefit of Chriſt given to the worthy receivers, and to avoid the prophanation and diſorder, which about the Holy Communion might elſe enſue) left yet the ſame kneeling might be thought, or taken otherwiſe: We do declare that it is not meant thereby, that any Adoration is done, or ought to be done, either unto the Sacramental Bread or Wine, there bodily received, or unto any real and eſſential preſence there being of Chriſts natural fleſh and blood, foraſmuch as concerning the Sacramental Bread and Wine they remain ſtill in their very natural ſubſtance, and therefore may not be adored; for that were Idolatry to be abhorred of all faithful Chriſtians: And as concerning the natural body and blood of our Saviour Chriſt they are in heaven and not here; for it is againſt the truth of Chriſts natural body to be in more places than in on at one time.

Of Publick Baptiſm.

THere being divers learned, pious and peaceable Miniſters, who do not only judge it unlawful to baptize children, whoſe Parents both of them are *Atheiſts, Infidels, Heretick*s, or unbaptized; but alſo ſuch, whoſe Parents are excommunicate perſons; Fornicators, or otherwiſe notorious and ſcandalous ſinners, We deſire they may not be inforced to Baptize the children of ſuch, untill they have made open profeſſion of their repentance before Baptiſm.

Parents ſhall give notice over night, or elſe in the morning.

Rub. VVe deſire that more timely notice may be given.

Except. *And then the Godfathers and the Godmothers, and the people with their children.*

Here is no mention of the Parents in whoſe right the child is baptized, and who are fitteſt both to dedicate it to God, and to undertake to God and the Church for it. We do not know that

any

any persons (except the Parents, or some other appointed by them) have any power to consent for the childrin, or to enter into Covenant. VVe desire it may be left free to Parents, whether they will have Sureties to undertake for their children in Baptism. *Except.*

Ready at the Font.

VVe desire it may be so placed, as all the Congregation may best see and hear the whole administration. Rub. *Except.*

In the first Prayer.

By the baptism of thy well-beloved Son, &c. didst sanctifie the flood Jordan, and all other waters to the mystical washing away of sin.

It being doubtful whether either the flood *Jordan*, or any other waters were sanctified to a Sacramental use by Christs being baptized, and not necessary to be altered: We desire this may be otherwise expressed.

The third Exhortation, *Except.*

Do promise by you that are their Sureties.

The Question.

Dost thou forsake?
Dost thou believe?
Wilt thou be baptized, &c.

We know not by what right the Sureties do promise and answer in the name of the Infant; It seemeth to us also to countenance the *Anabaptistical* opinion, of the necessity of an actual profession of faith and repentance in order to Baptism. That such a profession may be required of the Parents in their own name, and now solemnly renewed when they present their children to Baptism, we willingly grant: But the asking of one for another is a practice, whose warrant we doubt: And we desire that the two first Interrogatories may be put to the Parents to be answered in their own names; and the last propounded to the Parents, or Pro-parents, thus, *Except.*

Will you have this childe baptized into this Faith ?

In the second Prayer before Baptism.

May receive remission of sins by spiritual Regeneration.

Except. This Expression seeming inconvenient, we desire it may be changed into this, *May be regenrated, and receive remission of sins.*

In the Prayer after Baptism.

That it hath pleased thee to regenerate this Infant by thy holy Spirit.

Except. We cannot in Faith say, that every Childe that is baptized, is regenerated by Gods Holy Spirit; at least, it is a disputable point, and therefore we desire that it may be otherwise expressed.

After Baptism.

Then shall the Priest make a Crosse.

Except. Concerning the Crosse in Baptism, we refer to our eighteenth General.

Of private Baptism.

WE desire that Baptism may not be administred in a private place at any time, unless by a lawful Minister, and in the presence of a competent number: That where it is evident that any child hath been so baptized, no part of the administration may be reiterated in publick under any limitation; and therefore we see no need of any Lyturgy in that case.

Of the Catechism.

WHat *is your name ?*
Who gave you that name ?

Quest. 1. My Godfathers and my Godmothers in my Baptism.

Quest. 2. *What did your Godfathers and Godmothers do for you in Baptisme?*

Answ.

Quest. 3. We desire that these three Questions may be altered, con-

Except. sidering that the far greater number of persons baptized within

these

these twenty years last past, had no Godfathers nor Godmothers at their baptism. The like to be done in the seventh Question. Anſ. 2.

In my baptisme wherein I was made a child of God, a member of Christ, and an Inheritor of the kingdom of heaven. Except.

We conceive it might more safely be expressed thus; *Wherein I was visibly admitted into the number of the members of Christ, the children of God, and the Heirs* (rather then the *Inheritors*) *of the kingdom of heaven.*

Of the rehearsal of the ten Commandements.

We desire that the Commandements may be inserted according to the new Translation of the Bible.

10. *My duty towards God is to believe in him,* &c.

In this Answer, there seems particular respect to be had to the several Commandments of the first Table, as in the following Answer to those of the second; and therefore we desire it may be advised upon, whether to the last words of this answer, may not be added particularly, On the Lords day, otherwise there being nothing in all this answer that refers to the fourth Commandment. Except.

How many Sacraments hath Christ ordained? Qu. 14.

Two only as generally necessary to salvation. Answ.

That these words may be omitted, and answer thus given, *Two only, Baptism, and the Lords Supper.* Except.

What is required of persons to be baptized? Qu. 19.

Repentance, whereby they forsake sin: and Faith, whereby they steadfastly believe the promise of God. Anſ.

Why then are Infants baptized, when by reason of their tender age they cannot perform them? Qu. 20.

Yes, they do perform them by their Sureties, who promise and vow them both in their names. Anſ.

We desire that the entring of Infants into Gods Covenant, may be more warily expressed, and that the words may not seem to found their Baptism upon a real actual faith and repentance of their own. And we desire that a promise may not be taken for the performance of such faith and repentance, especially that it be not asserted, that they perform these by the promise of their Sureties, it being to the seed of Believers that the covenant of God is made and not (that we can find) to all that have such believing Sureties, who are neither Parents nor Pro-parents of their children. Except.

In

In the general; We obſerve that the Doctrine of the Sacraments was added upon the conference at *Hampton* Court, is much more fully and particularly delivered, then the other parts of the Catechiſm in ſhort Anſwers, fitted to the memories of children, and thereupon we offer it to be conſidered,

1. Whether there ſhould not be a more diſtinct and full explication of the Creed, the Commandements, and the Lords Prayer.

2. Whether it were not convenient to adde (what ſeems to be wanting) ſomewhat particularly concerning the nature of Faith, of Repentance, of the two Covenants, Juſtification, Sanctification, Adoption, and Regeneration.

Of Confirmation.

The laſt Rubrick before the Catechiſm.

Rub. *AND that no man ſhould think that any detriment ſhall come to Children by deferring of their Confirmation, he ſhall know for truth that it is certain by Gods Word, that children by being baptized, have all things neceſſary for their ſalvation, and be undoubtedly ſaved.*

Except. Although we charitably ſuppoſe the meaning of theſe words was only to exclude the neceſſity of any other Sacraments to baptized infants; yet theſe words are dangerous, as to the miſleading of the vulgar, and therefore we deſire they may be expunged.

After the Catechiſm.

Rub. *SO ſoon as the Children can ſay in their Mother tongue the Articles of the Faith, the Lords Prayer, and the ten Commandements, and can anſwer to ſuch other queſtions of the ſhort Catechiſm, &c. Then ſhall they be brought to the* Biſhop, *and the* Biſhop *ſhall confirm him.*

Except. We conceive that it is not a ſufficient qualification for confirmation that children be able *memoriter* to repeat the Articles of the faith, commonly called the Apoſtles Creed, the Lords Prayer

Prayer, and the ten Commandements, and to answer to some questions of the short Catechism; for its often found, that Children are able to do all this at four or five years old.

2. It crosses what is said in the third reason of the first Rubrick before the confirmation, concerning the usage of the Church in times past, ordaining that Confirmation should be administred to them that are of perfect age, that they being instructed in Christian Religion, should openly professe their own faith, and promise to be obedient to the will of God.

Thirdly, We desire that none may be confirmed, but according to his Majesties Declaration. *Viz.* That Confirmation be rightly and solemnly performed by the information, and with the consent of the Minister of the place.

Rubrick.

After the Catechism.

THen shall they be brought to the Bishop by one that shall be his Godfather or Godmother,

This seems to bring in a second sort of Godfathers and God- *Except.*
mothers, besides those made use of at Baptisme, and we see no need either of the one or other.

The Prayer before imposition of hands.

Who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given them the forgiveness of all their sins.

This supposeth all the Children who are brought to be con- *Except.*
firmed, have the Spirit of Christ, and the forgiveness of all their sins: whereas a great number of Children of that age having committed many sins since their Baptism, doe shew no evidence of serious repentance, or of any special saving grace: And therefore this confirmation (if administred to such) would be a perillous and and grosse abuse.

Rub. *Before the impoſition of hands.*

Except. *THe Biſhop ſhall lay his hand upon each child ſeverally.*

This ſeems to put a higher value upon Confirmation than upon Baptiſm or the Lords Supper; for according to the Rules and Orders of the Common-Prayer-Book every Deacon may Baptize, and every Miniſter may Conſecrate, and adminiſter the Lords Supper; but the Biſhop only may confirm.

The Prayer after the impoſition of hands.

VVE make our humble ſupplication to thee for theſe children, upon whom after the example of thy holy Apoſtle, we have laid our hands to certifie them by this ſign of thy favour and gracious goodneſs towards them.

Except. VVe deſire that the practice of the Apoſtles may not be aledged as a ground of the Impoſition of hands for the confirmation of children, both becauſe the Apoſtles did never uſe it in that caſe, as alſo becauſe the Articles of the Church of *England* declare it to be a corrupt imitation of the Apoſtles practice, *Art.* 25.

We deſire that impoſition of hands may not be made (as here it is a ſign to certifie children of Gods grace and favour towards them, becauſe this ſeems to ſpeak it a Sacrament; and is contrary to that forementioned 25. *Art.* which ſayes, that Confirmation hath no viſible ſign appointed by God.

The Rub. after Confirmation.

NOne ſhall be admitted to the holy Communion, vntill ſuch time as he can ſay the Catechiſm and be confirmed.

Except. We deſire that confirmation may not be made ſo neceſſary to the holy Communion, as that none ſhould be admitted to it, unleſs they be confirmed.

Of

Of the Form of Solemnization of Matrimony.

THe man shall give the woman a Ring, &c. shall surely perform and keep the vow and covenant betwixt them made, whereof the Ring given and received is a token and pledge &c. Rub.

Seeing the Ceremony of the Ring in Marriage is made necessary to it, and a significant sign of the vow and covenant betwix the parties: and Romish Ritualists give such reasons for the institution and use of the Ring, as are either frivolous or superstitious: It is desired that this Ceremony of the Ring in marriage may be left indifferent to be used or forbidden. *Except.*

The man shall say, with my body I thee worship, &c.

This word (worship) being much altered in the use of it, since this form was first drawn up. We desire some other word may be used instead of it. *Except.*

In the name of the Father, and of the Son, and of the Holy Ghost, &c.

These words being only used in Baptism, and here in the solemnization of Matrimony, and in the absolution of the sick, We desire it may be considered whither they should not here be omitted, lest they should seem to favour those that count Matrimony a Sacrament. *Except.*

Till death us depart.

This word impart is here improperly used. *Except.*

The Minister or Clerk going to the Lords Table shall say or sing this Psalm. Rub.

The Psalm ended, and the man and woman kneeling before the Lords Table, the Priest standing at the Table, and turning his face, &c. Next Rubrick

We conceive that the change of place and posture mentioned in these two Rubricks, is needless and therefore desire it to be omitted. *Except.*

Collect. *Consecrated the state of Matrimony to such an excellent* Mystery.

Except. Seeing the institution of Matrimony was before the fall, and so before the promise of Christ, as also for that the said passage in the Collect seems to countenance the opinion of making matrimony a Sacrament, we desire that clause may be altered or omitted.

Rub. *Then shall begin the Communion, and after the Gospel shall be said, a Sermon,* &c.

Lastrub. *The new married persons, the same day of their marriage must receive the holy* Communion.

Except This Rubrick doth either inform all such as are unfit for the Sacrament to forbear marriage, contrary to Scripture, which approves the marriage of all men, or else compels all that marry to come to the *Lords* table, though never so unprepared. And therefore we desire it may be omitted the rather because that marriage Festivals are too often accompanied with such divertisements as are unsuitable to those Christian duties which ought to be before and follow after the receiving that holy Sacrament.

Of the order for the visitation of the sick.

Rub. *Before absolution, here shall the sick person make a special confession,* &c. *after which confession the Priest shall absolve him after this sort.*

Our Lord Jesus Christ, &c.

Rub. *And by his Authority committed to me, I absolve thee.*

Except. Forasmuch as the conditions of sick persons be very various and different, the Minister may not only in the exhortation, but in the prayer also be directed to apply himself to the particular condition of the person, as he shall find most suitable to the present occasion, with due regard had both to his spiritual condition and bodily weakness, and that the Absolution may be onely recommended to the Minister to be used or omitted as he shall see occasion.

That

That the form of the Absolution be declaratory and conditional as (I pronounce thee absolved) instead (Absolve thee) if thou dost truely repent and believe.

Of the Communion of the sick.

BVt if the sick person be not able to come to Church, yet is desirous to receive the holy Communion in his house, then must he give knowledge over night, or early in the morning to the Curate, and having a convenient place in the sick mans house, he shall there administer the holy Communion. Rub.

Considering that many sick persons either by their ignorance or vicious life, without any evident manifestation of repentance, or by the nature of the disease disturbing their intellectuals, be unmeet for receiving the Sacrament; it is proposed that the Minister be not injoyned to administer the Sacrament to every sick person that shall desire it, but only as he shall judg expedient. *Except.*

Of the order of the burial of the dead.

We desire that it may be expressed in the Rubrick, that the prayers and exhortations here are not for the benefit of the dead, but only for instruction and comfort of the living.

THe Priest meeting the Corps at the Church-stile shall say, or else the Priest and Clerk sing, &c. Rub.

We desire that Ministers may be left to use their discretions in these circumstances, and to perform the whole service in the Church, if they think fit for the preventing of those inconveniencies, which many times both Minister and people are exposed unto standing in the open aire. *Except.*

Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground, &c. *In sure and certain hope of resurrection to eternal life.* Rubrick

These words cannot in truth be said of persons living and dying in open and notorious sins. *Except.*

The first Prayer.

We give thee thanks for that it hath pleased thee to deliver this our Brother out of the misery of this sinful world. That we with this our brother and all other departed in the true faith of thy holy Name, may have our perfect consummation and bliss.

Except. These words may harden the wicked, and are inconsistent with the largest charity.

The last Prayer.

That when we depart this life we may rest with him, as our hope is this our brother doth.

Except These words cannot be used with respect to those persons who have not by their actual repentance given any ground for the hope of their blessed hope.

Of the thanksgiving of women after Child-birth, commonly called the Churching of Women.

Rub. *THe woman shall come into the Church and there shall kneel down in some convenient place nigh unto the place where the table stands, and the Priest standing by shall say.*

Except. In regard that the woman's kneeling where the table is in many Churches inconvenient; we desire that those words may be left out, and that the Minister may perform that service in the Desk or Pulpit.

Rub. *Then the Priest shall say this Psalm,* &c.

Except. This Psalm seems not so penitent as some others, as Psal. 113. and Psal. 128. &c.

Ans. *Lord save this woman thy servant, which putteth her trust in thee.*

Except. It may fall out that a woman may come to give thanks for a child born in adultery or fornication; And therefore we desire that something may be required of her by way of profession of her humiliation as well as of her thanksgiving.

The

The woman that comes to give thanks must offer her accustomed offerings. Rub.

This may seem too like a Jewish Purification, rather then a Christian thanksgiving. *Except.*

And if there be a Communion it is convenient that she receive the holy Communion. The same Rub.

We desire this may be interpreted (if duly qualified) for a scandalous sinner may come to make this thanksgiving. *Except.*

THus have we in all humble pursuance of his Majesties most gracious endeavours for the publick weal of this Church, drawn up our thoughts and desires in this weighty affair, which we most humbly offer to his Majesties Commissioners for their serious and grave consideration: wherein we have not the least thoughts of depraving or reproaching the Book of Common-Prayer, but a sincere desire to contribute our endeavours towards leading the distempers (and as far as may be) reconciling the mindes of Brethren. And in as much as his Majesty hath in his gracious Declaration & Commission mentioned new forms to be made and suited to the several parts of worship: we have made a considerable progress therein, and shall by Gods assistance offer them to the reverend Commissioners with all convenient speed. And if the Lord shall graciously please to give his blessing to these our endeavours we doubt not but that the peace of this Church will be shortly setled, the hearts of Ministers and people comforted and composed, and the great mercy of Unity and Stability (*to the immortal honour of our most dear Soveraign*) bestowed upon us, and our posterity after us.

August 30.
1661.

FINIS

To the most Reverend

ARCHBISHOP AND BISHOPS

And the Reverend their Assistants,

Commissioned by his Majesty, to treat about the alteration of the Book of *Common-Prayer*,

Most Reverend Father, and Reverend Brethren;

WHen we received your Papers, and were told that they contained not onely an answer to our Exception against the present Liturgy; but also several Concessions, wherein you seem willing to joyn with us in the Alteration and Reformation of it; Our expectations were so farre raised, as that we promised our selves, to finde our Concessions so considerable, as would have greatly conduced to the healing of our much to be lamented Divisions, the setling of the Nation in peace, and the Satisfaction of tender Consciences, according to his Majesties most Gracious Declaration, and his Royall Commission in pursuance thereof: But having taken a survey of them, we find our selves exceedingly disappointed, and that they will fall farre short of attaining those happy Ends, for which this meeting was first designed; as may appear both by the paucity of the Concessions, and the inconsiderablenesse of them, they being for the most part, Verbal and Literal, rather than Real, and Substantial; For in them you all allow not the laying aside of the Reading of the Apocripha for Lessons, though it shut out some hundreds of Chapters of Holy Scripture, and sometimes the Scripture it self is made to give way to the Apocriphal Chapters; you plead against the addition of the Doxology unto the Lords prayer,

you

you give no liberty to omit the too frequent repetition of Gloria Patria, *nor of the Lords prayer in the same publick Service, nor do you yield the* Psalms *be read in the New Translation: nor the word* Priest *to be changed for* Minister *or* Presbyter, *though both have been yielded unto in the* Scottish *Liturgie; you grant not the omission of the* Responsals, *no not in the* Letany *it self, though the petitions be so framed, as the people make the prayer and not the Minister; nor to read the Communion service in the Desk, when there is no Communion, but in the late form instead thereof it is enjoyned to be done at the Table, though there be no* Rubrick *in the* Common-Prayer-book *requiring it; you plead for the holiness of* Lent, *contrary to the statute; you indulge not the omission of any one Ceremony, you will force men to kneel at the Sacrament, and yet not put in that excellent* Rubr. *in the* v. *and* vi. *of* Edw. 6. *which would much conduce to the satisfaction of many that scruple it. And whereas divers Reverend Bishops and Doctors in a paper in print before these unhappy wars began, yielded to the laying aside of the Crosse, and the making many material alterations you after* xx. *years sad calamities and divisions, seem unwilling to grant what they of their own accord then offered; you seem not to grant that the clause of the fourth Commandement in the Common-prayer-book* (the Lord blessed the seventh day) *should be altered according to the* Hebr, Exod. 20. the Lord blessed the Sabbath day; *you will not change the word* Sunday *into the* Lords day, *nor adde any thing to make a difference between Holidaies that are of Humane Institution; and the Lord's day, that is questionless of Apostolicall practise; you will not alter* Deadly sin *in the Letany into* Heynous sin, *though it hints to us that some sins are in their own nature Venial; nor that Answer in the Catech. of* two Sacraments only generally necessary to salvation, *although it intimates that there are New Testament Sacraments, though* Two *only necessary to salvation; you speak of singing* David's Psalmes, *allowed by Authority, by way of contempt calling them* Hopkins Psalmes; *and though singing of* Psalmes *be an Ordinance of God, yet you call it one of our principal parts of Worship, as if it were disclamed by you. And are so far from countenancing the use of receiving prayer in the publick Worship of God (though we never intended thereby the excluding of set Forms) as that you seem to dislike the use of it even in the* Pulpit, *and heartily desire a totall restraint of it in the* Church; *you will not allow the omission of the* Benedicite, *nor a* Psalm *to be*

read

read instead of it; nor so much as abate the reading of the chapters out of the Old Testament, and the Acts for the Epistles; But rather then you will gratifie us therein, you have found out a new device, that the Minister shall say (for the Epistle) you will not so much as leave out in the Collect for Christmas day these words (this day) *though at least it must be a great uncertainty, and cannot be true* stylo veteri, & novo. *In publick Baptism you are so far from giving a liberty to the parent to answer for his own child (which seems most reasonable) as that you force him to the use of sureties and cause them to answer in the name of the Infant, that he doth believe, and repent, and forsake the devil and all his worke, which doth much favour the* Anabaptisticall *opinion for the necessity of an actual profession of Faith and Repentance in order to Baptism; you will not leave the Minister in the visitation of the sick to use his judgment of discretion in absolving the sick person, or in giving the Sacrament to him but enjoyn both of them, though the person to his own judgment seem never so unfit; neither do you allow the Minister to pronounce the absolution in a Declaration and conditional way; but absolutely, and conditionately. And even in one of your concessions in which we suppose you intend to accomodate with us, you rather widen then heal the breach, for in your last* Rubr. *before the* Catech. *you would have the word thus altered,* That Children being baptized, have all things necessary for salvation, and dying before they commit any actual sin be undoubtedly saved, though they be not confirmed, *which assertion if understood of all Infants, even of Heathen, is certainly false; and if only of the Infants of Christians, is doubtfull and contrary to the judgment of many learned Protestants, and will give little satisfaction to us or others; some more we might name, which for brevity sake we omit. All which considered we altogether despair of that happy success which thousands hope & wait for from this his Majesties commission; unless God shall incline your hearts for the peace and union of the Nation to a more considerable and satisfactory alteration of the Liturgie. In which that we may the better prevail, we here tender an answer to your Reply, both against our general and particular Exceptions, of which we desire a serious perusal, and candid interpretation. We have divided both your Preface and Reply into several Sections, that so you might more easily understand to which of the particulars both in the one and in the other our Answer doth refer.*

THE

THE

PAPERS

That passed between the

COMMISSIONERS

Appointed by his Majesty for the

Alteration of the

COMMON-PRAYER,

&c.

THE strain of these Papers we fear is like to perswade many that your design is not the same with ours: Being assured, that it is our duty to doe what we can to the Peace and Concord of Believers, especially when we had the past and present Calamities of these Nations to urge us, and his Majesties Commands and Gracious promises to encourage us, we judged the fittest means to be by making known the hinderances of our Concord, and without reviving the remembrance of those things that tend to exasperate, to apply our selves with due submission to those that may contribute much to our recovery, and without personall reflections to propose the remedies which we knew would be most effectual, and humbly and earnestly to Petition you for your consent. But instead of Consent or Amicable Debates in Order to the Removal of our Differences, we have received from you

a Paper abounding with sharp accusations, as if your work were to prove us bad, and make us odious, which as it is attempted upon mistake, by unrighteous means, so were it accomplisht, we know not how it will conduce to the Concord which ought to be our common end. If we understand Christs Commission, or the Kings, and our duty as Christians, or as Ministers, our work now assigned us, was not to search after and aggravate the faults of one another, (though of our own in season we are willing to hear) but to review the Liturgy, and agree upon such alterations, diminutions, and enlargement, as are needful to our common Unity and Peace. What is amiss in us, we shall thankfully accept your charitable assistance to discover, but we take not that for the Question which his Majesty called us to debate: nor do our judgement or dispositions lead us to Recriminations, nor to cast such impediments in the way of our desired accord: And were it not that our Calling and our Masters work are concerned somewat in our just vindication; we should not trouble you with so low, so private, and unnecessary a work, but leave such Causes to the Righteous Judge, who will quickly, impartially, infallibly, and finally decide them.

PREFACE.

[Sect. 1. *BEfore we come to the Proposals, it will be perhaps necessary to say a word or two to the* Preface, *wherein they begin with a thankfull acknowledgement of his Majesties most Princely condescention, to which we shall onely say, that we conceive the most real expression of their thankfulnesse had been an hearty compliance with his Majesties earnest and passionate request for the use of the present Liturgy, at least so much of it as they acknowledge by these Papers to be lawfull: how far they have in this expressed their thankfulnesse, the world sees, we need not say.*]

The Reply to your *Preface.*

1. AS we hope it is no matter of offence to acknowledge his Majesties gracious condescention, so when his Majesty by his Declaration hath granted us some liberty as to the use of the Liturgy before the Alteration, and hath by his Commission engaged us in a consultation for the alteration of it, we conceive our Brethren (nor the world to whose observation they appeal) had no warrant to censure us as unthankful to his Majesty, because of our present forbearance to use it, or part of it before the intended alteration:

At

At least till they had heard us speak for our selves, and render an account of the Reasons of our forbearance, and they had gone before us more exemplarily in their own obedience to his Majesties Declaration. As to our own Conscience, If we thought not the Common-Prayer-Book to be guilty of the General and Particular faults which we have laid open to you; we durst not have found fault with it; and while we took it to be a Defective, Disorderly and inconvenient Mode of Worship, it would be our sinne to use it of choice, while we may preferre a more convenient way, whatever we ought to doe in case of necessity, when we must worship God inconveniently, or not at all. And as to our people, for whose Edification and not Destruction, we have our Power, or Offices, we have taken that course as farre as we are able to understand, which most probably tendered to their good, and to prevent their hurt and separation from the Church: and consequently that course which did most conduce to his Majesties Ends, and to his real Service, and the Churches peace: none of which would be promoted by our obtruding that upon our people, which we know them unable to digest, or by our hasty offending them with the use of that which we are forced to blame, and are endeavouring to correct and alter. And we see not how it can be justly intimated that we use no part of it, when we use the *Lords Prayer*, the *Creed*, the *Commandements*, the *Psalms*, the *Chapters*, and some other parts; And how much more you expect we should have used, that we might have escaped this brand of Ingratitude, we know not. But we know that Charity suffereth long, and thinketh no evil, (1 *Cor.* 13. 4, 5.) and that we have not attempted to obtrude any Mode of Worship on our Brethren, but desired the liberty to use things of that nature as may conduce to the benefit of our flocks: And as we leave them to judge what is most beneficial to their own Flocks who know them and are upon the place; So it is but the like freedome which we desire, we are loath to hurt our people knowingly. The time is short, if you will answer our reasonable Proposals, it will not be too late at the expiration of our Commission, or the Date of the Reformed Liturgy to use it: Greater liberty hath been used about Liturgies in purer times of the Church, with less offence and accusation.

Sect. 2. [*It can be no just cause of offence to minde them of their duty as they do us of ours, telling us, it is our duty to imitate the Apostles practice in a special manner, to be tender of the Churches peace, and to advise of such*

expedients, as may conduce to the healing of breaches, and uniting those that differ; For preserving of the Churches peace we know no better nor more efficacious way then our set Liturgy, there being no such way to keep us from Schism, as to speak all the same thing according to the Apostle.]

Reply. If you look to the time past, by our Duties we suppose you mean our Faults; For it is not duty when it is past: If you in these words respect only the time present, and to come, *We Reply,*

1. The *Liturgy* we are assured will not be a less, but a more probable means of Concord after the desired Reformation then before; the defects and inconveniences make it less fit to attain the end.

2ly. Whether the Apostle by speaking the same thing did mean either (all using this Liturgy of ours) or [*all using any one Form of Liturgy as to the words*] may easily be determined. This is of much later date, unless you will denominate the whole Form of the *Lords Prayer*, and some little parts. And those that affirm, that the Apostles then had any other, must undertake the task of proving it, and excusing the Churches for losing and dis-using so precious a Relict; which if preserved would have prevented all our strifes about these things. And in the mean time they must satisfie our Arguments for the Negative.

As 1. If a Liturgy had been indited by the Apostles for the Churches, being by Universal Officers inspired by the Holy Ghost, and so of Universal use, it would have been used and preserved by the Church as the Holy Scriptures were: But so it was not.

Ergo, No such Liturgy was indited by them for the Churches.

2ly. If a Prescript Form of words had been delivered them, there would have been no such need of exhorting them to speak the same thing, for the *Liturgy* would have held them close enough to that. And if the meaning had been (*see that you use the same Liturgy*) some word or other to some of the churches would have acquainted us with the Existence of such a thing, and some reproofs we should have found of those that used various *Liturgies*, or formed *Liturgies* of their own, or used Extemporary Prayers: And some expresse Exhortations to use the same *Liturgy* or Forms: But the holy Scripture is silent in all those matters: It is apparent therefore that the Churches then had not any *Liturgy*, but tooke liberty of Extemporate Expression, and spoke in the things of God, as men doe in other Matters, with a Naturall Plainnesse and Seriousnesse, suiting their Expressions to the Subjects and Occasions. And though Divisions began to disturbe their Peace and holy Orders, the Apostle

instead

instead of prescribing them a Form of Divine Services for their Unity and Concord, doe exhort them to use their gifts and liberties aright, and speak the same thing for matter, avoiding Disagreements, though they used not the same words.

3. *Just. Martyr*, *Tertull.* and others sufficiently intimate to us, that the Churches quickly after the Apostles did use the personal Abilities of their Pastors in Prayer, and give us no hint of any such Liturgy of Apostolical Fabrication and Imposition, and therefore doubtless there was nothing, for it could not have been so soon lost or neglected.

4. It is ordinary with those of the contrary Judgement, to tell us that the Extraordinary Gifts of the Primitive Christians, were the Reason why there were no prescribed Formes in those times, and that such Liturgies came in upon the ceasing of those gifts: And in 1 *Corinthians* 14. describeth away of Publick VVorshiping, unlike to Prescript Forms of Liturgy: So that the matter of Fact is proved and confessed.

And then how fairly the words of the Apostles, Exhorting them (to speak the same thing) are used to prove that he would have them use the same formes or Liturgy; we shall not tell you by any provoking aggravations of such abuse of Scripture. And indeed for all the miraculous gifts of those times, if Prescript Formes had been judged by the Apostles to be the fittest meanes for the Concord of the Churches, it is most probable they would have prescribed such: Considering. 1. That the said Miraculous Gifts were Extraordinary, and belonged not to all, nor to any at all times, and therefore could not suffice for the ordinary Publick Worship.

2. And those gifts Began even betimes to be abused, and need the Apostles Canons for their Regulation, which he giveth them in that 1 Corin. 14. without a Prescript Liturgy.

3. Because even then Divisions had made not only an entrance, but unhappy progresse in the Churches, to cure which the Apostle exhorts them oft to Unanimity and Concord, without exhorting them to read the same or any Common-Prayer-Book.

4. Because that the Apostles knew that Perillous times would come, in which men would have itching eares and would have heapes of Teachers, and would be selfwilled, and unruly and divisions, and Offences, and Heresies, would increase: And *Ergo*, as upon such foresight they indited the holy Scriptures to keep the Church in all Generations, from Error and Divisions in point of Doctrine, so the same reason and care would have moved them to do the same to keep the Churches in unity in point of worship, if indeed they have taken prescribed

formes

forms to be needfull to such an unity: they knew that after departure, the Church would never have the like advantage, infallible, authorized, and enabled for the delivering the universal Lawes of Christ: And seeing in those parts of worship, which are of stated use, and still the same forms might have suited all ages as this age, and all Countries as this Countrey: (in the substance) there can no reason be given, why the Apostles should leave this undone, and not have performed it themselves, if they had judged such Forms to be necessary, or the most desirable means of unity. If they had prescribed them. 1. The Church had not been secured from Error in them. 2. Beleevers had been preserved from divisions, about the lawfulnesse and fitnesse of them, as receiving them from God. 3. All Churches and Countries might have had one Liturgy, as they have one Scripture, and so have all spoke the same things. 4. All Ages would have had the same without Innovation, (in all the parts that require not alteration) whereas now on the contrary. 1. Our Liturgies being the Writings of fallible men, are lyable to Error, and we have cause to fear subscribing to them, as having nothing contrary to the Word of God. 2. And matters of Humane Institution have become the matter of scruple, and contention. 3 And the Churches have had great diversity of Liturgies. 4. And one Age hath been mending what they supposed they received from the former faulty, and imperfect: So that our own which you are so loath to change, hath not continued yet three Generations. And it is most evident that the Apostles being entrusted with the delivery of the entire Rule of Faith and Worship, and having such great advantages for our Unity and Peace, would never have omitted the forming of a *Liturgy* of universal usefulnesse, to avoid all the foresaid inconveniences, if they had taken this course of unity to be so needful, or desireable as you seem to do. Whereas therefore you say you know no better or more efficacious way then our Liturgy, &c. *We Reply*, 1. The Apostles knew the best way of unity, and of speaking the same thing in the matters of God: But the Apostles knew not our *Liturgy*, (nor any Common-Prayer-Book, for ought hath yet been proved) *Ergo*, the said *Liturgy* is not the best way of unity, or speaking the same thing, &c. 2. The Primitive Church in the next Ages after the Apostles, knew the best way of unity, &c. But they knew not our *Liturgy*, *Ergo* our Liturgy (not known till lately) is not the best way of unity. If it be said that our Liturgy is Antient, because the *Sursum Corda*, the *Gloria Patri*, &c. are Antient, We answer, if indeed

deed it be those ancient Sentences that denominate our Liturgy, we crave the justice to be esteemed users of the Liturgy, and not to suffer as refusers of it, as long as we use all that is found in it of such true Antiquity.

[Sect. *This experience of former and latter times hath taught us, when the Liturgy was duly observed, we lived in peace, since that was laid aside, there hath been as many Modes and Fashions of publick Worship, as Fancies, we have had continual Dissention, and variety of Services must needs produce, whilest every one naturally desires and endeavours not only to maintain, but to prefer his own way before all others; whence we conceive there is no such way to the preservation of peace, as for all to return to the strict use and practice of the Form*].

Reply. Pardon us while we desire you to examine whether you speak as Members that suffer with those that suffer, or rather as insensible of the calamities of your Brethren, that is as uncharitable: You say you lived in peace, but so did not the many thousands that were fain to seek them peaceable Habitations in *Holland*, and in the deserts of *America*, nor [the many thousands that lived in danger of High Commission, or Bishops Courts at home, and so in danger of every malicious Neighbour that would accuse them, hearing Sermons abroad, when they had none at home, or of meeting in a Neighbours house to Pray, or of not kneeling in the receiving of the Sacrament, &c. We would not have remembred you of these things, but that you necessitate us by pleading your peace in those dayes, as an Argument of the imposing of the Liturgy. 2. Might not *Scotland* as strongly argue from the *Medium* against the Liturgy, and say, before the Liturgy was imposed on us, we had peace, but since then we have had no peace? 3. When the strict imposing of the strict use and practice of these Forms, was the very thing that disquieted this Nation, (taking in the concomitant Ceremonies and subscription) when this was it that bred the Divisions which you complain of, and caused the separations from the Churches, and the troubles in the Churches; it is no better arguing to say, we must return to the strict use of that form if we will have Peace; than it was in the *Israelites* to say, we will worship the Queen of Heaven, because then we had peace and plenty, when that was it that deprived them of peace and plenty, (we compare not the Causes, but the Arguments) nor is it any better an Argument, Than if a man in a Dropsie, or Ague, that

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catch it with Voracity, or Intemperance, should say, While I did eat and drink liberally, I had no dropsie or Ague, but since my Appetite is gone, and I have lived temperately, I have had no health.

Alas is this the use that is made of all our Experiences of the Causes and Progresse of our Calamities? What have you, and we, and all smarted as wee have done, and are you so speedily ready to return to the way that will Engage you in Violence against them that should be suffered to live in peace?

If the Furnace that should have refined us, and purified us all to a greater height of love, have but inflamed us to greater wrath, wo to us and to the Land that beareth us! What dolefull things doth this Prognosticate you, that Prisons or other Penalties will not change mens Judgements? And if it drive some to comply against their consciences, and destroy their Souls, and drive the more conscientious out of the Land, or destroy their bodies, and breed in the minds of men a Rooted Opinion, that Bishops that are still Hunting and afflicting them, (even for the things in which they exercise the best of their understanding, and Cautelously to avoid sinne against God) are no Fathers, Friends, or Edifyers, but Destroyers. Alas! who will have the gain of this? O let us no more Bite, and Devoure one another, *least we be Devoured one of another*, Gal. 5. 15. or Christ be provoked to decide the controversie more sharply then we desire or expect.

4. But really hath liberty to forbear the Liturgy produced such Divisions as you mention? The Licence or connivance that was granted to Heriticks, Apostates, and Foul-mouthed Raylers against the Scripture, Ministry, and all Gods Ordinances, indeed bred confusions in the Land; But it is to us matter of admiration to observe (*clean contrary to your intimation*) how little discord there was in Prayer, and other parts of Worship among all the Churches throughout the three Nations, that agreed in Doctrine, and that forbore the Liturgy. It is wonderfull to us in the review to consider with what love, and peace, and concord they all spoke the same things, that were tyed to no form of words, even those that differed in some Points of Discipline, even to a with-drawing from local communion with us, yet strangely agreed with us in worship. And where have there been lesse Herisies, Schisms, than in *Scotland*, where there was no such Liturgy to unite them? If you tell us of those that differ from us in Doctrine, and are not of us, it is as impertinent to the Point of our agreement in Worship, as to tell us of the Papists,

[*And*

[*And the best expedients to unite us all to that again and so to peace, are, besides our prayers to the God of peace, to make us all of one minde in an house, to labour to get true humility, which would make us think our Guides wiser, and fitter to order us then we our selves, and Christian Charity, which, would teach us to think no evil of our Superiors, but to judge them rather carefull Guides, and Fathers to us, which being obtained, nothing can be imagined justly to hinder us from a ready complyance to the method of service appointed by them, and so live in unity.*]

Reply. Prayer and Humility are indeed the necessary meanes of Peace: But if you will let us pray for peace in no words but what are in the Common-Prayer-Book, then brevity and unaptnesse, and the customarinesse, that will take off the edge of Fervour, with Humane nature, will not give leave (or help sufficient) or our soules to work towards God upon this Subject, with that enlargednesse, copiousnes, and freedom, as is necessary to due fervour. A brief transient touch, and away, is not enough to warm the heart aright; and cold Prayers are like to have a cold return, and therefore, even for Peace sake, let us pray more copiously and heartily then the Common-Prayer-Book will help us to do. And whether this be that cause, or whether it be that the Common-Prayer-Book hath never a Prayer for it self, we finde that its Prayers prevaile not to reconcile many sober, serious persons to it that live in faithful fervent Prayer. 2. And for Humility, we humbly conceive it would most effectually heal us, and by causing the Pastors of the Church to know that they are not to rule the flocks as Lords, but as Ensamples not by constraint, but willingly, 1 *Peter* 5. 2. 3. and it would cause them not to think so highly of themselves, and so meanely of their Brethren, as to judge no words fit to be used to God in the publick worship, but what they prescribe, and put into our mouths, and that other men are generally unable to speak sensibly, or suitably, unlesse they tell us what to say; or, that all others are unfit to be trusted with the expressing of their own desires: Humility would perswade the Pastors of the Church at last to undertake no more than the Apostles did, and no more to obtrude or impose their own words upon all others in the publick worship: if they found any unfit to be trusted with the expressions of their mindes in publick Prayer; they would do what they could to get Better men in their places, and till then they would restraine and help such as need it, and not upon that pretence as much restrain all the ablest Ministers,

sters, As if the whole Church were to be nominated, measured, or used according to the quality of the most unworthy. And it is also true, that Humility in private persons and inferiours, would do much to our peace, by keeping them in due submission, and obedience, and keeping them from all Contentions and Divisions, which proceed from self conceitedness and pride. But yet,

1. The humblest and surest Subjects may stumble upon the scruple, whether Bishops differ not from *Presbyters* onely in Degree, and not in Order or Office, (*it being a Controversie, and no resolved point of Faith even among the Papists, whose Faith is too extensive, and Favour too* Ecclesiastical, *Ambition too great*) and consequently they may doubt whether men in the same Order, do by Divine appointment, owe obedience unto those that gradually go before them.

2. And they may scruple whether such making themselves the Governours of their Brethren, make not themselves indeed of a different Order or Office, and so incroach not on the Authority of Christ, who onely maketh Officers purely Ecclesiastical; and whether it be no Disloyalty to Christ to own such Officers.

3. And amongst those Divines that are for a threefold Episcopacy, (*besides that of* Presbiters, *who are Episcopi Gregis*) viz. *General unfixed Bishops, like the Evangelists or Apostles,* (*in their measure*) and the fixed Bishops of Parochial Churches, that have *Presbyters* to assist them, to whom they doe preside, and also the Presidents of Larger Synods) yet it is a matter of very great doubt whether a fixed Diocesan being the Pastor of many hundred Churches, having none under them that hath the power of Jurisdiction or Ordination, being indeed a Governour of Christs appointment or appobation, and whether Christ will give us any more thanks for owning them as such, than the King will give us for owning an Usurper. Humility alone will not seem to subject these men to such a Government.

4. And though their Coersive Magistratical power be easily submitted to, as being from the King, (*how unfit Subjects soever Churchmen are of such a power*) yet he that knoweth the Superiours best, doth honour God more infallibly than man, and will feel himself most indispensibly bound by Gods Commands, and bound not to obey man against the Lord. And whereas there is much said against the peoples taking on them to judge of the lawfulness of things commanded by them by Superiors; we add, 5. That humble men may believe that their Superiors are fallible; that it is no impossibility to command things that God forbids, that in such cases, if we

have

have sufficient means to discern the sinfulness of such Commands we must make use of them, and must obey God rather than men; that when the Apostle acted according to such a Resolution, *Acts* 4. 19. and *Daniel and the three Witnesses, Dan.* 6. and 3. they all exercised a judgement of Discerning upon the matter of their Superiours commands; that not to do so at all, is to make Subjects Bruits, and so no Subjects, because not rational free Agents, to make all Governours to be gods. And lastly, *That it will not save us from Hell, nor justifie us at judgement for sinning against God*, to say, That Superiours commanded us, nor will it prove all the Martyrs to be sinners and condemned, because they judged of their Superiours command, and disobeyed them. All which we say to shew the insufficiency of the Remedy, hereby you propounded, (*the humility of Inferiours*) unless you will also adde your help, without obedience there is no Order or lasting Concord to be expected: *And by abasing the Eternall God, so farre as to set him and his Laws below a Creature, under pretence of Obedience to the Creature, no good can be expected, because no Peace with Heaven, without which, Peace with men is but a Confederacy hasting each party to Destruction:* And therefore absolute Obedience must be given onely to God the absolute Sovereign. In all this we suppose that we are all agreed: And therefore 6. and lastly, We must say, that the way to make us think the Bishops to be so wise, and carefull Guides and Fathers to us, is not for them to seem wiser than the Apostles, and make those things of standing necessity to the Churches unity, which the Apostles never made so, nor to forbid all to Preach the Gospel, or to hold Communion with the church, that dare not conform to things unnecessary. Love and tenderness are not used to expresse themselves by hurting and destroying men for nothing; And to silence and reject from Church Communion for a Ceremony, and in the mean time to perswade men that they love them, is but to stab or famish all the sick persons in the Hospital or Family, whose stomacks cannot take down the Dish we offer them, or whose throats are too narrow to swallow so big a Morsel as we send them; And when we have done, to tell them, the only remedy is for them to believe we love them and are tender of them. And who knows not that a man may think well of his Superiours, that yet may question whether all that he teacheth or commandeth him be lawful.

Sect. 5. [*If it be objected, that Liturgy is in any way sinfull and unlawfull for us to joyn with, it is but reason that this be first proved evidently, before any thing be altered: it is no Argument to say, that multitudes of sober pious persons scruple the use of it, unlesse it be made to appear by evident Reasons, that the Liturgy gave the just Grounds to make such Scruples. For if the bare pretence of Scruples be sufficient to exempt us from Obedience, all* Law *and* Order *is gone.*]

Reply. To this passage we humbly crave your consideration of these Answers; 1. We have not only said, (that sober pious persons scruple the *Liturgy*) but we have opened to you those defects, and disorders, and corruptions, which must needs make the imposing of it unlawful, when God might be more fitly served. 2. It is strange, that you must see it first evidently proved unlawfull for men to joyn with the *Liturgy* (you mean, we suppose, to joyn with you in the using of it, or when you use it,) before you will see reason to alter any thing in it: What if it be onely proved unlawfull for you to impose it, though not for others to joyn with you when you do impose it, is this no reason to alter it? should you not have some care to avoid sinne your selves, as well as to preserve others from it? An inconvenient Mode of Worship is a sinne in the Imposer, and in the Chooser, and voluntary User, that might offer God better, and will not, *Mal.* 1. 13, 14. And yet it may not be only lawful, but a duty to him that by violence is necessitated to offer up that or none. And yet we suppose the *Imposers* should see cause to make an alteration. If you lived where you must receive the Lords Supper sitting, or not at all, it's like you would be of this minde your selves. 3. Why should it be called a [*bare pretence of Scruples*] as if you seach'd the Hearts, and knew (not onely that they are upon mistake, but) that they are not real, when the persons not only profess them real, but are willing to use all just meanes that tend to their satisfaction, they study, Read, Pray, and will be glad of Conference with you at any time, upon equal terms, if they may be themselves believed. 4. Even groundlesse Scruples about the matter of an unnecessary Law, which hath that which to the weak both is and will be an appearance of evil, may be sufficient to make it the Duty of Rulers to Reverse their Impositions, though they be not sufficient to justifie the Scrupulous. 5. If a man would think that he ought not to obey man, even when he thinketh it is against the Commands of God, though he be uncertaine,

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(as in case of going on an unquestioned Warfare, or doing *Doeg's* execution, &c,) yet it followeth not, that [all Law and Order is gone] as long as all Laws and Orders stand that are visible subservient to the Laws of God, and to his Sovereignty, or consistent with them; and when the Subject submitteth to suffering where he dare not obey.

[*On the contrary we judge, That if the Liturgy should be altered as is there required, not only a multitude, but the generality of the sobrest and most loyal Children of the Church of* England *would justly be offended, since such an alteration would be a virtual Confession that this Liturgy were an intollerable burden to tender Consciences, a direct cause of Schism a Superstitious usage (upon which pretences it is here desired to be altered) which would at once both justifie all those which hath so obstinately separated from it, as the only pious, tender conscienced men, and condemn all those that have adhered to that, in conscience of their duty and loyalty, with their loss of hazard of Estates, Lives, and Fortunes, as men Superstitious, Scismatical, and void of Religion and Conscience. For this reason and those that follow, we cannot consent to such an alteration as is desired, till these pretences be proved, which we conceive in no wise to be done in these Papers, and shall give reasons for this our Judgements.*] Sect. 6.

Reply. If the Liturgy should be altered, as is here required, and desired by us, that it could be no just offence to the generality (or any) of the sobrest and most loyal Children of the Church, (as you speak) is easie to be proved, by laying together the considerations following: Because it is by themselves confessed to be alterable, as not having it self its former Constitution, till less then two hundred years ago. 2. And themselves affirm it to be not necessary to salvation, but a thing indifferent, while they exclude all higher institutions from the power of the Church. 3. They confesse it lawful to serve God without this *Liturgy*, without which he was served by other Churches, above 1640 years, and without which he is now served by other churches, when the contrary minded doubt whether with it he be lawfully served. 4. Those that desire the Alteration, desire no more than to serve God as the churches did in the dayes of the Apostles, that had their most infallible Conduct. 5. And they offer also such Formes as are more unquestionable as to their Congruency to the Word of God, and to the nature of the severall parts of Worship. 6. And yet though they desire the surest Concord and an universal

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Reformation) they desire not to impose on others what they offer, but can thankfully accept a liberty to use what is to their own Consciences most questionably safe, while other men use that which they like better. So that set all this together, with the consideration of the necessity of the preaching the VVord, and Communion that is hereupon denied, and you may see it proved, That to have such a Liturgy so altered, that is confessed alterable, for so desirable an end, to the use onely of those that cannot well use it, without urging others to any thing that they do themselves account unlawful, cannot be a matter of just offence to the generality of sober Children of the Church, nor to any one. And as to the reason given, it is apparently none. For 1. Of those that scruple the unlawfulness of it, there are many will not peremptorily affirm it unlawful, and condemn all that use it, but they dare not use it doubtingly themselves. 2. VVhen our Papers were before you, we think it not just that you would say, that it's here desired to be altered, on the pretence that it is a direct cause of Schisme, and a *Superstitious* usage: Have we any such expressions? If we have, let them be recited; if not, It is hard that this should even by you be thus affirmed, as is said by us, which we have not said: We have said [*That the Ceremonies have been the Fountain of much evill, occasioning Divisions, but not what you charge us to have said in words or sense.* 3. And may not you alter them without approving, or seeming to approve the reason upon which the alteration is desired, when you have so great store of other Reasons? *The King in his Declaration is far enough from seeming to own the Charge against the things which he was pleased graciously to alter so farre as is there expresst.* If a Patient have a conceit that some one thing would kill him, if he took it, the Physitian may well forbear him in that one thing, when it is not necessary to his health, without owning his reasons against it: If his Majesty have Subjects so weak as to contend about things indifferent and if both sides erre, one thinking them necessary, and the other sinful, may he not gratifie either of them, without seeming to reprove their Errour. By this reason of yours he is by other men in such a case necessitated to sin: For if he settle those things which some count necessary, he seems to approve of their Opinion, that they are necessary: If he take them down when others call them sinful, he seems to own their charge of the sinfulness. But indeed he needeth not to do either, he may take them down, or leave them indifferent, professedly for Unity and Peace, and professedly disown

own the Errors on both sides. We are sorry if any did esteem these Forms and Ceremonies any better then mutable indifferent Modes and Circumstances of Worship: and did hazard estate or life for them as any otherwise esteemed: And we are sorry, that by our Divisions the Adversary of Peace hath gotten so great an advantage against us, as that the Argument against necessary charitable forbearance is fetch'd from the interest of the Reputation of the contending parties, that things may not be abated to others which you confess are indifferent and alterable, and which many of them durst not use though to save their lives. And this because it will make them thought the pious, tender conscienc'd men, and make others thought worse of. But with whom will it have these effects? those that you call the generality of the sober Loyal children of the Church will think never the worse of themselves, because others have liberty to live by them without these things. And the rest, whose liberties you deny, will think rather the worse of you, than the better, for denying them their liberty in the worshipping of God. *You undoubtedly argue here against the interest of Reputation, which you stand for, your Prefaces to your indulgencies, and your open Professions*; and (*if you will needs have it so*) your own practises, will tell the World loud enough, that the things which you adhered to with so great hazard; are still lawfull in your Judgement, and it will be your honour, and add to your Reputation, to abate them to others, when it is in your own to be more severe. And if you refuse it, their sufferings will tell the World loud enough, that for their parts they still take them to be things unlawfull. As for the Reasons by them produced to prove them sinfull, they have been publickly made known in the writings of many of them; In *Ames* his fresh suit against the Ceremonies, and in the Abridgement, and in *Bradshawes*, and *Nicols*, and other mens writings.

Trop. u. 1. Sect. 5.

[*To the first general Proposal we answer, That as to the part if it which requires, that the matter of the Liturgy may not be private Opinion or fancy, that being the way to perpetuate Schisme; the Church hath been carefull to put nothing into the Liturgy, but that which is either evidently the Word of God, or what hath been generally received in the Catholick Church, neither of which can be called private Opinion: and if the contrary can be proved, we wish it out of the Liturgy.*]

Reply.

Reply. We call those Opinions which are not determined Certainties, and though the greater number should hold them as Opinions, they are not therefore the Doctrines of the Church, and therefore might be called Private Opinions; but indeed we used not the Word (*that we can finde:*) the thing we desired was, that the Materials of the Liturgy may consist of nothing doubtfull, or questioned among pious, learned and Orthodox persons.]

We said also (that the limiting Church Communion to things of doubtfull Disputation, hath been in all Ages the ground of Schisme and separation (which is not to say, that the Liturgy it self, is a Superstitious usage, or a direct cause of Schisme,) And we cited the words of a learned man (Mr. *Hales*) not as making every word our own, but as a testimony *ad hominem*, because he was so highly valued by your selves (*as we suppose*) and therefore we thought his words might be more regarded by you then our own. 2. Where you say [*that the Church hath been careful to put nothing in the Liturgy, but that which is either evidently the Word of God, or that which hath been generally received in the Catholick Church.*]

We reply, 1. We suppose there is little or nothing now controverted between us, which you will say is evidently the Word of God, either the Forms or Ceremonies, or any of the rest. 2. If by [*in the Church*] you mean [*not by the Church*] but [*by any part in the Church*], how shall we know that they did well. And if by [*the Generality*] you mean not all, but the greater part, you undertake the Proof of that which is not easie to be proved. It being so hard to judge of the majority of persons in the Catholick Church in any notable differences. We do take it for granted, that you limit not the Catholick Church, as the Papists do, to the Confines of the *Roman Empire* but indeed we can onely wish, that your Assertion were true, while me must shew it to be untrue, if you speak of the Primitive Church, or of any universality of time, as well as place (if not its more against you, that the Primitive Catholick Church was against you.) The very thing in question that containeth the rest [*That its needful to the Peace of the Church, that all the Churches under one Prince should use one Forme of Litury*] was not received by the Catholick Church, nor by the Generality in it: when it is so well known that they used Diversitie of Liturgies and Customes in the *Roman Empire*. The Generality in the Catholick Church received not the Lords Supper kneeling, at least on any Lords dayes, when it was forbidden by divers generall Councills, and when this Prohibi-

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bition was generally received as an Apostolical tradition: We have not heard it prov'd, the Surplice or Crosse, as used with us, were received by the Universal Church; *It* is a private Opinion not received by the Catholick Church, that [*it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet Conscience,*] though it be every mans duty to be perfect *pro statu viatoris*, yet it is not requisite that no man come till he be perfect. He that hath but a weak Faith (though not a full trust) must come to have it strengthened: And he that hath an unquiet Conscience, must come to receive that mercy which may quiet it. It is a private Opinion, and not generally received in the Catholick Church [*that one of the people*] may make the Publick Confession at the Sacrament, in the name of those that are minded to receive the holy Communion] It is a private and not generally received Distinction. *That the Body of Christ makes cleane our bodies, and his Blood washeth our souls.*] It is a doubtfull Opinion, to speak easily, that when the Lords Supper is delivered with a Prayer not made in the Receivers name, but thus directed to him by the Minister [*the Body of our Lord Jesus Christ*, &c. *preserve thy body and Soul*] it is so intollerable a thing for the Receiver not to kneel, in hearing the Prayer, that he must else be thrust from the Communion of the Church and yet that no Minister shall kneel, that indeed doth pray: But he may pray standing, and the Hearers be cast out for standing at the same words. It is not a generall received, but a private Opinion. [That every Parishioner (though impenitent, and conscious of his utter unfitness, and though he be in despair, and think he shall take his own damnation) must be forced to receive thrice a year: when yet even those that have not [*a full trust in Gods mercy*] or (*have not a quiet Conscience*) were before pronounced so uncapable, as that none such should come to the Communion.] Abundance more such Instances may be given to shew how farre from truth the Assertion is, that (*the Church hath been carefull to put nothing into the Liturgy, but that which is either evidently the Word of God, or which hath been generally received in the Catholick Church*) unlesse you speak of some unhappy unsuccesfull Carefulnesse. But we thankfully accept of your following words, (and if the contrary can be proved we wish it out of the Liturgy) which we intreat you to performe; and impartially receive our Proofs. But then we must also intreat you; 1. That the Primitive Churches Judgement and Practice may be preferred before the present declined,

much corrupted Sate. And 2. If Gods Law rather then the sinfull practises of men breaking that Law may be the Churches Rule for Worship: For you call us to subscribe to *Art.* 19. that [as the Church of *Jerusalem*, *Alexandria*, and *Antioch* hath erred, so also the Church of *Rome* hath Erred, not onely in their living, and manner of Ceremonies, but also in matters of Faith: and saith *Rogers*, in *Art.* 20. they are out of the way, which think that either one man, as the Pope, or any certain Calling of men, as the clergy, hath power to decree, or appoint Rites or Ceremonies, though of themselves good, unto the whole Church of God, dispersed over the universal world,] and indeed if you would have all that Corruption brought into our Liturgy, and Discipline, and Doctrine, which the Papists, Greeks, and others, that undoubtedly make up the farre greater number of the now Universal Church do use: you would deserve no more thanks of God, or man, then he that would have all Kings, and Nobles, and Gentry, levelled with the poor Commons, because the latter are the the greater number, or then he that would have the healthful conformed to the sick, when an Epidemical Disease hath made them the Majority, or than he that would teach us to follow a multitude to doe evil, and to break more then the least Commands, because the greater number brake them; we pray you therefore to take it for no justification of any uncertain or faulty passage in our Liturgie, though the greater number now are guilty of it. 3. And we must beseech you, if the Churches Judgement or Practice must be urged, that you would doe us the justice, as to imitate the Ancient Churches in your sense of the quality, and the mode and measure of using, and imposing things, as well as in the materials used, and imposed. Consider not onely [*whether you finde such things received by the ancient Churches,*] *but also consider how they were received, esteemed, and used,*] whether as necessary or indifferent, as Points of Faith, or doubtfull Opinions, whether forced on others, or left to their free choice: if you finde that the generality of the Ancient Churches received the White Garment after Baptisme, and the tasting of Milk and Hony as Ceremonies freely, though generally used, you should not therefore force men to use them: if you finde that the Doctrine of the *Millennium*, or of Angels Corporeity was generally received as an Opinion, it will not warrant you to receive either of them as a certain necessary truth. If you finde that the General Councels forbad kneeling in any Adoration on the Lords dayes, but without force against Dissenters, you may

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not to deny the Sacrament to all that kneel, nor yet forbid them to kneel in praying. So if you finde some little parcels of our Liturgy, or some of our Ceremonies used as things indifferent, left to choice, forced upon none, but one Church differing from another in such usages or observations, this will not warrant you to use the same things as necessary to order, unity, or peace, and to be forced upon all; *use them no otherwise than the Churches used them.*

[*We heartily desire, that according to this Proposal, great care may be taken to suppress those private conceptions of Prayers before and after Sermon, lest private opinions be made the matter of Prayer in publick, as hath, and will be, if private persons take liberty to make publick Prayers.*] Sect. 2.

Reply. The desire of your hearts is the grief of our hearts, the Conceptions of Prayer by a publick person, according to a publick Rule, for a publick use, are not to be rejected as private Conceptions: We had hoped you had designed no such innovation as this in the Church: When we have heard any say that it would come to this, and that you designed the suppression of the free prayers of Ministers in the Pulpit suited to the variety of subjects and occasions, we have rebuked them as uncharitable in passing so heavy a censure on you: And what would have been said of us a year ago, *if we should have said that this was in your hearts?* nothing will more alienate the hearts of many holy prudent persons from the Common-Prayer, than to perceive that it is framed and used as an Instrument to shut out all other Prayers as the Ministers private Conceptions. Such an end and design will make it under the notion of a meanes, another thing than else it would be, and afford men such an Argument against it, as we desire them not to have: but we hope you speak not the publick sense. As the Apostle desired (as aforesaid, that all would speak the same things, without giving them (*that ever was proved*) a Form of words to speak them in, so might we propose to you, *That uncertain Opinions be made no part of our Liturgy without putting all their words into their mouthes, in which their desires must be uttered.* Your hearty desire, and the reason of it, makes not onely against Extemporary prayer, but all prepared, or wristen Forms, or Liturgies that were indited onely by one man, and have not the consent antecedently of others. And do you think this was the course of the Primitive times? *Basil* thus used his private Conceptions at *Cæsarea*, and *Greg. Thaumaturgus* before at *Neocesarea*, and all Pastors in *Justin Martyrs*

and *Tertullians* dayes. And how injurious is it to the publick Officers of Christ, the Bishops and Pastors of the Churches, to be called private men, who are publick persons in the Church, if they be not? every single person is not a private person, else Kings and Judges would be so. And have you not better meanes to shut out private Opinions, than the forbidding Ministers praying in the Pulpit, according to the variety of subjects and occasions: You have first the Examination of persons to be Ordained, and may see that they be able to speak sense, and fit to mannage their proper works with judgement and discretion, before you Ordain them; And some confidence may be put in a man in his proper calling and work, to which he is admitted with so great Care, as we hope (or desire) you will admit them; if you are necessitated to admit some few that are injudicious, or unmeet, we beseech you (not onely to restore the many hundred worthy men laid by, to a capacity but that you will not so dishonour the whole Church, as to suppose all such, and to use all as such, but restrain those that deserve restraint, and not all others for their sakes: And next you have a publick Rule (*the holy Scripture*) for these men to pray by, and if any of them be intollerably guilty of weaknesses or rashnesse, or other miscarriages, the words being spoken in publick, you have witnesse enough, and sure there is power enough in Magistrates and Bishops to punish them, and if they prove incorrigible, to cast them out. In all other Professions these meanes are thought sufficient to regulate the Professors, His Majesty thinks it enough to Regulate his Judges, that he may choose able men, and fit to be trusted in their proper work, and that they are responsible for all their maladministrations without prescribing them forms beyond which they may not speak any thing in their Charge. Physitians being first tried, and responsible for their doings, are constantly trusted with the lives of high and low, without tying them to give no counsel, or Medicine, but by the prescript of a Book, or Determination of a Colledge: And it is so undeniable, that your reason makes more against *Preaching*, and for onely reading *Homilies*, as that we must like it the worse, if not fear what will become of preaching also. For 1. It is known that in Preaching a man hath farre greater opportunity, and liberty to vent a false or private Opinion, than in Prayer. 2. It is known *de eventu*, that it is much more ordinary. And if you say (*That he speakes not the words of the Church, but his own, nor unto God, but man, and therefore it is lesse matter,*) We answer, It is as considerable, if not much more, from whom he speake, than to whom he

he speake as the Minister of Christ, in his stead and name, 2 *Corin.* 5. 19. 20. And it is as a higher, so a more Reverend thing to speak in Gods name to the people, than in the peoples name to God; and to speak that which we call Gods Word, or Truth, or Message, than that which we call but our own desire: We make God a lyar, or corrupt in his words, if we speak a falshood in his Name; we make but our selves lyers, if we speake a falshood to him in our own names. The former therefore is the more Heinous and Dreadfull abuse, and more to be avoided: Or if but equal, it shews the tendency of your reason, (*for we will not say of your designe, as hoping you intend not to make us Russians*) We do therefore for the sake of the poor threatned Church, beseech you that you will be pleased to repent of these desires, and not to prosecute them considering that to avoid a lesser evil (*avoidable by safer means*) you will bring a far greater evill on the Churches, and such as is like to strip these Nations of the glory in which they have excelled the rest of the world, *even a Learned, able, holy Ministry, and a people sincere, and serious, and understanding in the matters of their Salvation.* For 1. As it is well known that an ignorant man may read a Prayer and Homily as distinctly and laudably as a Learned Divine, and so may do the work of a Minister, if this be it; so it is known that mans nature is so adicted to ease and sensual diversions, as that multitudes will make no better preparations, when they find that no more is necessary, when they are as capable of their places and maintenance if they can but read, and are forced upon no exercise of their parts, which may detect and shame their ignorance, but the same words are to be read by the ablest and ignoratest man: it is certain that this will make multitudes idle in their Academical studies, and multitudes to spend their time idly all the year, in the course of their Ministry: and when they have no necessity that they are sensible of, of diligent studies, it will let loose their fleshly voluptuous inclinations, and they will spend their time in sports, and drinking, and prating, and idleness, and this will be a Seminary of Lust: Or they will follow the world, and drown themselves in Covetousness and Ambition, and their hearts will be like their studies: As its the way to have a holy, able Ministry, to engage them to holy studies, to meditate on Gods Law day and night, so its the way to have an ignorant, prophane and scandalous Ministry (*and consequently Enemies of serious Godliness in others*) to impose upon them but such a worke, as in ignorance and idleness, they may perform as well as the Judicious and the

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diligent. If it be said [*That their parts may be tried and exercised some other way*] we answer, where should a Minister's parts be exercised, if not in the Pulpit, or in the Church, and in Catechising, in private Baptism, and Communion, and in the Visitation of the sick? their work also is such as a School-boy may doe as well as they, their ignorance having the same Cloak, as in publick. If it be said [*that a Ministers work is not to shew his parts*] we answer, but his Ministerial work is, to shew men their sins, and to preach the wonderfull Mysteries of the Gospel, to help men to search, and understand the Scriptures, and to search, and to know their hearts, and to know God in Christ, and to hope for the glory that is to be revealed; and fervently to pray for the successe of his endeavours, and the blessings of the Gospel on the people, and chearfully to praise God for his various benefits, which cannot be well done without Abilities. A Physitians work is not to shew his parts ultimately, but it is to doe that for the cure of diseases which without parts he cannot doe, and in the exercise of his parts, on which the Issue much depends, to save mens lives. The ostentation of his good works, is not the work of a good Christian: and yet he must *so let his Light shine before men, that they may see his good works, and glorifie God.* And undeniable experience tells us, that God ordinarily proportioneth the successe and blessing to the skill, and ho intesse and diligence of the Instruments, and blesseth not the labours of Ignorant ungodly Drones, as he doth the labours of able faithfull Ministers. And also that the readi st way to bring the Gospel into contempt into the world, and cause all Religion to dwindle away into Formality first, and then to Barbarism and brutishnesse, is to let in an Ignorant, Idle, vicious Ministry, that will become the peoples scorn. Yea, this is the way to exterpate Christianity out of any country in the world which is decaying a pace when men grow ignorant of the nature and Reasons of it, and unexperienced in its power and delightfull fruits, and when the Teachers themselves grow unable to defend it. And we must add, that whatsoever can be expected duly to affect the heart, must keep the intellect, and all the faculties awake in diligent attention, and exercise: And in the use of a Form, which we have frequently heard and read, the faculties are not so necessitated and urged to attention, and serious exercise, as they be when from our own understanding we are set about the natural work of representing to others what we discern and feel. Mans mind is naturally sloathful, and will take its ease, and remit its seriousnes longer than it is urged by

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neceſſity, or drawn out by delight, when we know before hand, that we have no more to doe, but read a Prayer, or Homilie, we ſhall ordinarily be in danger of letting our mindes goe another way and think of other matters, and be ſenſeleſſe of the work in hand. *Though he is but an Hypocrite that is carried on by no greater Motive than mans Obſervation, and Approbation; yet is it a help not to be deſpiſed, when even a neceſſity of avoiding juſt ſhame with men, ſhall neceſſarily awake our Invention, and all our Faculties to the work, and be a Concurrent Help with Spirituall Motives.* And common Experience tells us, that the beſt are apt to loſe a great deal of their affection, by the conſtant uſe of the ſame words or Forms: Let the ſame Sermon be preached an hundred times over, and try whether an hundred for one will not be much leſſe moved by it, than they were at firſt. It is not only the common corruption of our nature, but ſomewhat of innocent infirmity that is the cauſe of this. And man muſt ceaſe to be man, or to be mortal, before it be otherwiſe; ſo that the nature of the thing, and the common experience of our own Diſpoſitions, and of the Effect of others, aſſureth us, that underſtanding ſerious Godlineſſe, is like to be extinguiſhed, if only Forms be allowed in the Church, on pretence of extinguiſhing Errours and Diviſions: And though we have concurred to offer you our more corrected *Nepenthes*, yet muſt we before God and men, proteſt againſt he Doſe of *Opium* which you here preſcribe or wiſh for, as that which plainely tendeth to cure the Diſeaſe by the Extinguiſhing of life; and to unite us all in a dead Religion. And when the Prayers *that avail muſt be effectual and fervent*, Jam. 5. 16. and God will *be Worſhipped in Spirit and in Truth*, and more regardeth the frame of the heart, than the comelineſſe of Expreſſion; we have no reaſon to be taken with any thing that pretends to help the tongue, while we are ſure it ordinarily hurts the heart: And it is not the affirmations of any men in the world, perſwading us of the harmleſneſſe of ſuch a courſe as can ſo farre un-man us, as to make us diſ-believe both our own Experience, and common obſervation of the effect on others. Yet we confeſſe that ſome Forms have their laudable uſe, to cure that Errour and Vice, and lieth on the other extreme. And might we but ſometimes have the liberty to enterpoſe ſuch words as are needful to call home and quicken attention and affection, we ſhould think that a convenient conjunction of both might be a wel and tempered means to h common conſtitutions of moſt. But ſtill we ſee the world will run into extreams,

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what ever he had said or done to hinder it. It is but lately that we were put to it, against one extreme, to defend the lawfulnesse of a form of Liturgy; now the other extreme it troubleth us, that we are forced against you, even such as you, to defend the use of such Prayers of the Pastors of the Churches, as are necessarily varied according to subjects and occasions, while you would have no Prayer at all in the church, but such prescribed Forms. And why may we not adde, *That whosoever maketh the Forms imposed on us, if he use them, is guilty as well as we of praying according to his private conceptions?* And that we never said it proved from Scripture, that Christ appointed any to such an Office, as to make Prayers for other Pastors and Churches to offer up to God: And that this being none of the work of the Apostolick, or Common ministeriall Office in the Primitive Church, is no work of any Office in Divine Institution.

Sect. 3. [*To that part of the Proposal, that the Prayers may consist of nothing doubtfull, or questioned by pious, learned, and Orthodox persons; they not determining who be those Orthodox persons, we must either take all them for Orthodox persons, who shall confidently affirm themselves to be such, and then we say; First,* The *Demand is unreasonable, for some such as call themselves* Orthodox, *have questioned the prime Article of our Creed, even the* Divinity *of the Son of God, and yet there is no need we should part with our Creed for that. Besides, the Proposal requires impossibility, for there never was nor is, nor can be such Prayers made, as have not been, nor will be questioned by some who call themselves, pious learned, and orthodox: if by orthodox be meant those who adhere to Scripture, and the Catholick consent of Antiquity, we do not yet know that any part of our Liturgy hath been questioned by such,*]

Reply. And may we not thus mention Orthodox Persons to men that profess they agree with us in Doctrinals, unlesse we digresse to tell you who they be? What if we were pleading for civil Concord among all that are Loyal to the King, must he needs digresse to tell you who are Loyall? We are agreed in one Rule of Faith, in one Holy Scripture, and one Creed, and differ not (you say) about the Doctrinal Part of the 39. *Art.* And will not all this seem to tell you who are Orthodox. If you are resolved to make all that matter of Contention which we desire to make a meanes of Peace, there is no Remedy while you have the Ball before you, and have the Wind and Sun, and the power of contending without

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controll. But we perceive, [That the Catholick consent of Antiquity] must go into your definition of the Orthodox, but how hard it is to get a reconciling determination, what Ages shall go with you, and us, for the true Antiquity, and what is necessary to that consent that must be called Catholick, is unknown to none but the unexperienced. And indeed we think a man that searcheth the holy Scripture, and sincerely and unreservedly gives up his Soul to understand, love and obey it, may be Orthodox, without the knowledge of Church-History; we know no universall Law-giver, nor Law to the Church, but one, and that Law is the sufficient rule of faith, and consequently the test of the truly Orthodox, though we refuse not Church-History, or other means that may help us to understand it. And to acquaint you with what you do not know, we our selves (after many Pastors of the Reformed Churches) do question your Liturgy, as far as is expressed in our Papers: And we profess [to adhere to Scripture, and the Catholick Consent of Antiquity] (as described by *Vincentius Linienſis*) If you will say, that our Pretence and Claim is unjust, we call for your Authority to judge our Hearts, or depose us from the number of the Orthodox, or else for your proofs to make good your Accusation. But however you judge, we rejoice in the expectation of the righteous Judgement, that shall finally decide the Controversie; to which, from this Aspersion, we appeal.

[*To those Generals, loading Publick Form with Ch. pomp, garm. Imagery, and many superfluities that creep into the Church under the name of Order and Decency, incumbring Churches with superfluities, over rigid reviving of obsolete Customes,* &c. *We say, that if these Generals be intended as applyable to our Liturgy in particular, they are gross and foul slanders, contrary to their Profession,* page ult. *and so either that or this contrary to their Conscience, if not, they signifie nothing to the present business, and so might with more prudence and candor have been omitted.*] Sect. 4.

Reply. You needed not go a fishing for our Charge; what we had to say against the Liturgy, which we now desired you to observe, was here plainly laid before you; Answer to this and suppose us not to say what we doe not to make your selves matter of reproaching us with gross and foul slanders. Only we pray

you answer Mr. *Hales*, as Mr. *Hales*, (whom we took to be a Person of much esteem with you,) especially that passage of his which you take no notice of, as not being so easie to be answered, for the weight and strength which it carries with it; *viz.* That the limitting of the Church Communion to things of doubtful disputation, hath been in all Ages the ground of Schism and Separation and that he that separates from suspected Opinions is not the Separist. And may we not cite such words of one that we thought you honoured, and would hear without contradicting our Profession, of not intending depravation or reproach against the Book without going against our consciences? If we cite the words of an Author for a particular use (as to perswade you of the evil of laying the Churches Unity upon unnecessary things) must we be responsible therefore for all that you can say against his words in other respects? we suppose you would be loth your words should have such interpretations, and that you should be under such a Law for all your Citations; doe as you would be done by.

Sect. 2. [*It was the wisdome of our Reformers to draw up such a Liturgy as neither Romanist, nor Protestant could justly except against, and therefore as the first never charged it with any positive error, but only the want of something they conceived necessary: so it was never found fault with by those to whom the name of Protestant properly belongs, those that profess the* Augustine *Confession: and for those who unlawfully and sinfully brought it into dislike with some people to urge the present State of Affairs, as an Argument why the Booke should be altered, to give them satisfaction, and so that they should take advantage by their unwarrantable Acts, is not reasonable.*]

Reply. If it be blamelesse, no man can justly except against it; But that *de facto* the Romanists never charged it with any positive errors, is an Assertion that maketh them reformed, and reconcilable to us, beyond all belief: Is not the very using it in our own Tongue a positive errour in their account? Is it no positive error in the Papists account, that we professe [to receive these Creatures of Bread and Wine?] do they think we have no positive error in our Catechisme about the Sacraments, that affirmeth it to be Bread and Wine after the Consecration, and

and makes but two Sacraments neceſſary? &c.] 2. And unleſs we were nearlier agreed then we are, it ſeemeth to us no commendation of a Liturgy, that the Papiſts charge it with no poſitive error. 3. That no Divines, or private men at home, or of Foreign Churches [that ever found fault with the Liturgy, are ſuch to whom the name of Proteſtant properly belongeth] is an Aſſertion that proveth not what authority of judgeing your Brethren you have, but what you aſſume, and commendeth your Charity no more than it commendeth the Papiſts, that they deny us to be Catholicks. *Calvin* and *Bucer* ſubſcribed the *Auguſtine* Confeſſion, and ſo have others that have found fault with our Liturgy. 4. If any of us have blamed it to the people, it is but with ſuch a ſort of blame, as we have here expreſt againſt it to your ſelves; And whether it be [unlawful, and ſinful] the impartial comparing of your words with ours, will helpe the willing Reader to diſcern. But if we prove indeed that it is [defective and faulty, that you bring for an Offering to God] when you or your Neighbours have a better, which you will not bring, nor ſuffer them that would (*Mal.* 1. 13.) and that you call evil good in juſtifying its blemiſhes, which in humble modeſty we beſought you to amend, or excuſe us from offering, then God will better judge of the unlawfull act than you have done. But you have not proved, that all, or moſt of us, have cauſed the people at all to diſlike it; if any of us have, yet weigh our Argument, though from our preſent ſtate of Affairs: or, if you will not hear us, we beſeech you hear the many Miniſters in *England*, that never meddled againſt the Liturgy, and the many moderate Epiſcopal Divines that have uſed it, and can do ſtill, and yet would earneſtly entreat you to alter it, partly becauſe of what in it needs alteration, and partly in reſpect to the Commodity of others; Or at leaſt we beſeech you recant, and obliterate ſuch paſſages as would hinder all your ſelves from any act of Reformation hereabout, that if any man among you would find fault with ſome of the groſſer things, which we laid open to you (tenderly and ſparingly) and would reforme them: he may not preſently forfeit the reputation of being a Proteſtant: And laſtly, we beſeech you deny not againe the name of Proteſtants to the Primate of

Ireland, the Archbishop of *York*, and the many others that had divers meetings for the Reformation of the Liturgy, and who drew up that Catalogue of faults, or points, that needed mending, which is yet to be seen in print; they took no advantage of their own unwarrantable Acts for the attempting of that Alteration.

N. 3. 4. [*The third and fourth Proposals may go together, the demand in both being against Responsals, and alternate Readings, in Hymns and Psalmes, and Letany, &c. And that upon such reason as doth in truth enforce the necessity of continuing them as they are, namely, for edification. They would take these away, because they do not edifie, and upon that very reason they should continue, because they do edefie: If not by informing of our reasons and understandings, (the Prayers and Hymns were never made for a Catechism) yet by quickning, continuing, and uniting our devotion, which is apt to freeze, or sleep, or flat in a long continued prayer, or form; it is necessary therefore for the edifying of us therein, to be often called upon and awakened by frequent* Amens, *to be excited and stirred up by mutual exultations, provocations, petitions, holy contentions and strivings, which shall most shew his own, and stir up others zeal to the glory of God. For this purpose alternate Reading, Repetitions and Responsals, are far better then a long tedious prayer: Nor is this our opinion only, but the Judgement of former Ages, as appears by the practise of ancient Christian Churches, and of the Jewes also. But it seems they say to be against the* Scripture, *wherein the Minister is appointed for the people in publick prayers, the peoples part being to attend with silence, and to declare their assent in the close, by saying Amen, if they mean that the people in publick services must only say this word* Amen, *as they can no more prove it in Scriptures, so it doth certainly seem to them, that it cannot be proved,; for they directly practise the contrary in one of their principall parts of Worship, singing of Psalms, where the people bear as great a part as the Minister. If this way be done in* Hopkin's, *why not in* David's *Psalms? if in Meetre, why not in Prose? if in a Psalm, why not in a Letany?*]

Scerat. l. 6. cap. 8. Theodor. l. 2. c. 24. 2 Chron. 7. 1, 4. Ezra 3. 11.

Reply. What is most for edification, is best known by experience,

rſence, and by reaſon of the thing; For the former, you are not the Maſters of all Mens experience, but of your own, and others that have Acquainted you with the ſame, as theirs: We alſo may Warrantably profeſſe in the name of our ſelves, and many Thouſands of ſober pious perſons, that we experience that theſe things are againſt our Edification, and we beſeech you doe not by us, what you would not doe by the poor Labouring Servants of your Family, to meaſure them all their Dyet for quality or quantity, according to your own appetites, which they think are diſeaſed, and would be better, if you work'd as heard as they; And we gave you ſome of the reaſons of our judgement. 1. Though we have not ſaid that the people may not in Pſalmes to God concurre in voice, (we ſpeak of prayer which you ſhould have obſerved) and though we only concluded it agreeable to the Scripture practiſe, for the people in prayer to ſay but their *Amen*, yet knowing not from whom to underſtand the will of God, and what is pleaſing to him, better than from himſelf, we conſidered what the Scripture ſaith of the ordinary way of publick Worſhip; and finding ordinarily that the people ſpoke no more in prayer (as diſtinct from Pſalmes and praiſe) then their *Amen*, or meer conſent, we deſired to imitate the ſureſt pattern. 2. As we find that the Miniſter is the mouth of the people to God in publick (which Scripture, and the neceſſity of order, do require) ſo we were loath to countenance the peoples invading of that Sacred Office, ſo far as they ſeem to us to do; 1. By reading half the Pſalms and Hymns; 2. By ſaying half the prayers, as the Miniſter doth the other half. 3. By being one of them the mouth of all the reſt in the Confeſſion at the Lords Supper. 4. By being the only Petitioners, in the farre greateſt part of all the Letany, by their [good Lord deliver us] and [we beſeech thee to hear us good Lord] while the Miniſter only reciteth the matter of the prayer, and maketh none of the Requeſt at all, we fear leſt by parity of reaſon, the people will claime the work of preaching, and other parts of the Miniſteriall Office. 3. And we mentioned that which all our Ears are witneſſes of, that while half the Pſalmes, and Hymes, &c. are ſaid by ſuch of the people as can ſay them, the murmure of their voices in moſt Congregations, is ſo intelligible and confuſed, as muſt hinder

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the edification of all the reſt; For who is edified by that which he cannot underſtand? we know not what you mean by citeing 2 *Chron.*7.1,4. *Ezra* 3. 11. where there is not a word of publick prayer, but in one place of an Acclamation, upon an extraordinary ſight of the Glory of the Lord, which made them praiſe the Lord, and ſay, He is good, for his Mercy is for ever] When the prayer that went before was ſuch as you call [a long tedious prayer] uttered by *Solomon* alone without ſuch breaks, and diſcants; And in the other places is no mention of prayer at all, but of ſinging praiſe, and that not by the people, but by the Prieſts, and Levites, ſaying the ſame words [for he is good, for his Mercy endures for ever towards *Iſraell.*] The poeple are ſaid to doe no more than ſhout with a great ſhout, beeauſe the Foundation of the Houſe was laid: and if ſhouting be it that you would prove, it's not the thing in queſtion. Let the ordinary mode of praying in Scripture be obſerved, in the Prayers of *David*, *Solomon*, *Ezra*, *Daniell* or any other, and if they were by breaks, and frequent beginings and endings, and alternate interlocutions of the people, as yours are, then we will conform to your mode, which now offends us; But if they were not, we beſeech you reduce yours to the examples in the Scripture: we deſire no other rule to decide the Controverſie by. As to your Citation, 1 *Socrat.* there tells us of the alternate ſinging of the *Arrians* in the reproach of the Orthodox, and that *Chryſoſtome* (not a *Synod*) compiled Hymnes to be ſung in oppoſition to them in the ſtreets, which came in the end to a Tumult and Bloodſhed. And hereupon he tells us of the originall of alternate ſinging, *viz.* a pretended viſion of *Ignatius*, that heard Angels ſing in that order. And what is all this to alternate reading, and praying, or to a Divine Inſtitution, when here is no mention of reading, and praying, but of ſinging Hymnes? And that not upon pretence of Apoſtolicall Tradition, but a viſion of uncertaine credit. *Theodor.* alſo ſpeaketh only of ſinging Pſalmes alternately, and not a word of reading or praying ſo; And he fetcheth that way of ſinging alſo as *Socrat.* doth, but from the Church at *Antioch*, and not from any pretended Doctrine, or practiſe of the Apoſtles; And neither of them ſpeaks a word of the neceſſity of it, or of forceing any to it, ſo that all theſe your Citations, ſpeaking not a word

word so much as of the very Subjects in question, are marvellously impertinent. The words [their Worship] seem to imitate, that singing Psalms is part (of our Worship) and not of yours, we hope you disown it not; for our parts we are not ashamed of it, your distinction between *Hopkin*'s and *David*'s Psalms, as if the Meetre allowed by Authority to be sung in Churches made them to be no more *David*'s Psalms, seemeth to us a very hard saying. If it be because it is a Translation, then the Prose should be none of *David*'s Psalms neither, nor any Translation be the Scripture. If it be because it is in Meetre, then the exactest Translation in Meetre should be none of the Scripture. If because it's done imperfectly, then the old Translation of the Bible, used by the Common-Prayer-book, should not be Scripture. As to your reason for the supposed priority, 1. Scripture examples telling us, that the People had more part in the Psalms, than in the Prayers or Readings, or satisfie us, that God and his Church then saw a disparity of Reason. 2. Common observation tells us, that there is more Order and less hindrance of Edification in the Peoples singing, than in their Reading, and Praying together vocally.

[*It is desired that nothing should be in the Liturgy, which so much as seems to countenance the observation of* Lent *as a religious Fast, and this as an expedient to Peace, which is in effect to desire, that this our Church may be contentious for Peace sake, and to divide from the Church Catholicke, that we may live at unity among our selves: For Saint* Paul *reckons them amongst the lovers of Contention, who shall oppose themselves against the Custome of the Churches of God; that the religious observation of* Lent *was a Custome of the Churches of God, appears by the Testimonies following*, Chrisost. Ser. 11. in Heb. 10. Cyrill. Catec. Myst. 5. St. August. Ep. 119. ut 40. dies ante Pascha observetur, Ecclesiæ consuetudo roboravit: *and St.* Hierom ad Marcell. *saies, it was*, secundum traditionem Apostolorum; *This Demand then tends not to Peace, but Dissention. The fasting Forty days may be in imitation of our Saviour, for all that is here said to the contrary; for though we cannot arrive to his perfection, abstaining wholly from meat so long, yet we may fast forty daies together, either* Cornelius *his Fast, till three of the Clock afternoon;* N. 5. Sect. 1.

afternoon, or Saint Peter's *fast till noon, or at least* Daniel's *fast, abstaining from Meats and Drinks of delight, and thus far imitate our Lord.*]

Reply. If we had said, that the Church is contentious, if it adore God in kneeling on the Lords daies, or use not the White Garment, Milk and Honey after Baptism, which had more pretence of Apostolical tradition, and were generally used more anciently than *Lent*, would you not have thought we wronged the Church? if the purer times of the Church have one Custome, and later times a contrary, which must we follow? or must we necessarily be contentious for not following both? or rather may we not by the example of the Church that changeth them, be allowed to take such things to be matters of Liberty, and not necessity? If we must needs conform to the Custome of other Churches in such things, or be contentions, it is either because God hath commanded, or because he hath given those Churches Authority to command it: If the former, then what Churches or what Ages must we conforme to? If all must concur to be our patterne, it will be hard for us to be acquainted with them so far as to know of such Concurrences: And in our Case we know that many doe it not; If it must be the most, we would know where God commandeth us to imitate the greater number, though the worse; or hath secured us that they shall not be the worst? or why we are not tied rather to imitate the purer Ages than the more corrupt? If it be said, that the Church hath Authority to command us, we desire to know what Church that is, and where to be found, and heard, that may command *England*, and all the Churches of his Majesties Dominions. If it be said to be a Generall Councill; 1. No General Council can pretend to more Authority than that of *Nice*, whose 20th Canon, back'd with Tradition and common practice, now bindes not us, and was laid by without any Repeal by following Councills. 2. We know of no such things as Generall Councills, at least that have bound us to the religious observation of *Lent*. The Bishops of one Empire could not make a Generall Councill. 3. Nor do we know of any such power

power that they have over the universal Church, there being no visible head of it, or Governours to make universal Laws, but Christ, (as *Rogers* on the 20. Article fore-cited shews) our 21. Article saith that [General Councils may not be gathered together without the Commandment and Will of Princes] and doubtless all the Heathens and Mahomitans, and all the contending Christian Princes, will never agree together, (nor never did) to let all their Christian Subjects concurre to hold a General Council. It saith also, [and when they be gathered together (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may erre, and sometimes have erred, even in things pertaining unto God; therefore things ordained by them as necessary to Salvation, have neither strength nor authority, unless it may be declared that they be taken out of the Holy Scriptures] And if they may erre in things pertaining unto God, and ordained by them as necessary to Salvation] much more in lesser things. And are we contentious if we erre not with them? Our 39. Article determineth this Controversie, saying, [It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and changed according to the diversity of Countries, times, and mens manners, so that nothing be ordained against Gods Word.] And after [every particular or national Church, hath authority to ordain, change, or abolish Ceremonies, or Rites of the Church, ordained only by mans authority, so that all things be done to edifying] they that believe not this, should not subscribe it, nor require it of others. As for the Testimonies cited by you, they are to little purpose: We deny not that the Custom of observing *Lent*, either fewer dayes or more, was as Antient as those Authors. But 1. That *Lent* was not known or kept in the 2*d.* or 3*d.* Ages, you may see as followeth, *Tertul. de jejun. l.* 2. *cap.* 14. pleading for the Montanists, [*Si omnem in totum devotionem temporum & dierum, & mensium, & annorum erasit Apostolos, cur Pascha celebramus anno circulo in mense primo? cur quadraginta inde diebus in omni exultatione decurrimus? cur stationibus quartam & sextam, sabbati dicamus? & jejuniis Parasceven? quanquam vos etiam sabbatum si quando continuatis; nunquam nisi in Pascha jejunandum, &c.* And *cap.* 15. excusing that rigour of their Fasts [*Quantula est apud nos interdictio ciborum, duus in anno Hebdomadas xerophagiarum nec totas, exceptis scilicet sabbatis, & dominicis*

 offerimus

offerimus Deo; The old general Fast at that time was only the voluntary unconstrained fasting on *Good Friday*, and after that on one or two dayes more, and then on six; *Irenæus* in a fragment of an Epist. in *Euseb. Hist. lib.* 5. *cap.* 26. *Gr. Lat.* 22. saith, (the Controversy is not only of the day of *Easter*, but of the kind of Fast it self; for some think they should fast one day, some two, others more, some measure their day by 40. hours of day and night; and this variety of those that observe these Fasts began not now in our Age, but long before us with our Ancestors, who as is most like, propagated to posterity the Custom which they retein, as brought in by a certain simplicity, and private will; And yet all these lived peaceably among themselves, and we keep peace among our selves, and the difference of Fasting is so far from violating the consonancy of Faith, as that it even commandeth it.] Thus *Irenæus*, (read the rest of the Chapter) thus is the true reading confessed by *Bellarmine*, *Rigaltius*, &c. and *Dionis. Alevan. Ep. Can. ad Basil. pag.* 881. *Balsam.* saith, [nor do all equally and alike sustain those six dayes of Fasting; but some passe them all Fasting, some two, some three, some four, some more,] And the Catholicks in *Tert. de jejun. cap.* 2. say, *neque de cætero differentur jejunandum, ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus & causis uniuscujusque sic & Apostolos observasse, nullum aliud imponentes jugum certorum, & in commune omnibus obeundorum jejuniorum*; And *Socrat.* admireth at many Countries, that all differed about the number of dayes, and yet all called it *Quadragesima*, *lib.* 5. *c.* 22. *Lat. Gr.* 21. So *Sozome lib.* 7. *c.* 19. *Gr. & Niceph. lib.* 12. *cap.* 34. which may help you to expound *Hierom*, and the rest cited by you, as *Rigaltius* doth *ad Tertul. de jejun.* 128. as shewing that they did it with respect to Christs forty dayes Fast, but not as intending any such thing themselves as any Fast of forty dayes. It is against the *Montanists*, that the *Quadragesf.* was but once a year that *Hierom* useth the title of Apostolical Tradition. And how to expound him, see *Epist. ad Lucin.* [*unaqueque provincia abundet in suo sensu, & precepta Majorum leges Apostolicus arbitretur*;] But saith *August. ad Casulan. Ep.* 86. [*In Evangelicis & Apostolicis literis, totoque Instrumento quod appellatur Testamentum Novum, animo id revolens video preceptum esse jejunium: quibus autem diebus non opportet jejunare, & quibus oporteas, precepto Domini vel Apostolorum non invenio definitum.*] And that Christians abstinance in

Lent

Lent was voluntary [*quanto magis quisque velimus voluerit, vel potuerit.*] *Augustin.* affirmeth, *cont. Faustum Manich. lib. 30. cap. 5.* And *Socrat. ubi supr.* saith [*ac quoniam nemo de eare præceptum literarum monumentis proditum potest ostendere, perspicuum est Apostolos liberam potestatem in eadem cujusque menti, ac arbitrio permisisse: ut quisque nec metu, necessitate inductus quod bonum sit ageret.*] And *Prosper de vit. Contempl. li. 2. C. 24. veruntamen sic jejunare, vel abstinere debemus ut nos non jejunandi, vel abstinendi necessitate subdamus, ne jam devoti, sed inviti, rem voluntariam faciamus.*] And *Cossianus, lib. 2. col. 21. cap. 30.* saith [*in primitivâ ecclesiâ equale fuisse jejunium per totum annum: Ac frigescente devotione, cum negligentur jejunia inductum Quadrag. à Sacerdotibus.* But when you come to describe your Fast, you make amends for the length, by making it indeed no Fast; To abstain from meats and drinks of delight,] where neither the thing, not the delight, is profitable to further us in our duty to God, is that which we take to be the duty of every Christian all the year, as being a part of our mortification, and self-denyal, who are commanded to Crucifie the flesh, and to make no provision to satisfie the lusts of it, and to subdue our bodies; But when those meats and drinks do more help than hinder us in the Service of God, we take it to be our duty to use them, unless when some other accident forbids it, that would make it otherwise more hurtful; And for fasting till noon, we suppose it is the ordinary way of dyet to multitudes of Sedentary persons, both Students, and Tradesmen, that find one meal a day sufficient for nature: If you call this fasting, your poor Brethren fast all their life time, and never knew that it was fasting; But to command hard Labourers to do so, is but to make it a fault to have health, or to do their necessary work. We beseech you bring not the Clergy under the suspition of Gluttony, by calling our ordinary wholesome temperance by the name of fasting: sure Princes may feed as fully and delightfully as we; yet *Solomon* saith [woe to thee O Land when thy King is a Child, and thy Princes eat in the morning; Blessed art thou O Land when thy King is the Son of Nobles, and thy Princes eat in due season, for strength, and not for drunkenness; For meer sensual delight it is never lawful; And when it is for strength it is not to be forbidden, unless when by accident it will infer a greater good to abstain, *Eccl. 20. 16. 17.* so *Prov. 31. 4. 6.* It is not for Kings to drink Wine, nor for Prin-

ces ſtrong drink; give ſtrong drink to him that is ready to periſh; and wine to thoſe that be of heavy hearts.]

[*Nor does the Act of Parliament* 5 Elizab. *forbid it, we dare not think a Parliament did intend to forbid that which Chriſt his Church hath commanded; Nor does the Act determine any thing about* Lent *Faſt, but only provide for the maintenance of the Navy, and of Fiſhing in order thereunto, as is plain by the Act. Beſides we conceive that we muſt not ſo interpret one Act, as to contradict another, being ſtill in force and unrepealed. Now the Act of* 1 Eliz. *confirms the whole Liturgy, and in that the religious keeping of* Lent, *with a ſevere penalty upon all thoſe, who ſhall by open words ſpeak any thing in derogation of any part thereof, and therefore that other Act of* 5 Elizab. *muſt not be interpreted to forbid the religious keeping of* Lent.]

Reply. If when the expreſſe words of a Statute are cited, you can ſo eaſily put it off, by ſaying (it does not forbid it,) and you dare not think that a Parliament did intend to forbid that which Chriſt his Church hath commanded,) and (you muſt not interpret it as contradicting that Act which confirms the Liturgy,) we muſt think that indeed we are no leſſe regardful of the Laws of the Governours than you; But firſt, we underſtand not what Authority this is that you ſet againſt the King and Parliament, as ſuppoſing they will not forbid what it commands? You call it Chriſts Church, we ſuppoſe you mean not Chriſt himſelf, by his Apoſtles infallibly directed and inſpired: If it be the National Church of *England*, they are the Kings Subjects; and why may he not forbid a Ceremony which they command? Or why ſhould they command it, if he forbid it? If it be any Foreign Church, there's none hath power over us. If it be any pretended head of the Church univerſal, whether Pope or general Council, having power to make Laws that bind the whole Church, it is a thing ſo copiouſly diſproved by Proteſtants againſt both the Italian and French Papiſts, that we think it needleſs to confute it, nor indeed dare imagine that you intend it. We know not therefore what you mean; But whatever you mean you ſeem to contradict the forecited Article of the Church of *England*, that makes all humane Laws about Rites and Ceremonies of the Church to be unchangeable, by each particular National Church; And that it is not neceſſary that Ceremonies or Traditions be in all places

one,

one, or utterly like) we most earnestly beseech you be cautious how you obtrude upon us a Foreign Power, under the name of Christs Church, that may command Ceremonies which King and Parliament may not forbid, whether it be one man or a thousand, we fear it is against our Oathes of Allegiance and Supremacy, for us to own any such Power. And (not presuming upon any immodest challenge) we are ready in the defence of those Oathes, and the Protestant Religion, to prove against any in an equal conference, that there is no such power, and for the Statute, let the words themselves decide the Controversy, which are these [*Be it Enacted that whosoever shall by Preaching, Teaching, Writing, or open speech, notifie that any eating of Fish, or forbearing of Flesh, mentioned in this Statute, is of any necessity for the saving of the Soul of man, or that it is the Service of God, otherwise than as other Politick Laws are, and be, that then such persons are and shall be punished, as the spreaders of false news are, and ought to be.*] And whereas you say the Act determines not any thing about Lent Fast, it speaks against eating Flesh, (on any days now usually observed as Fish days: and Lent is such, and the sense of the Act for the Liturgy may better be tryed by this, which is plain, than thus reduced to that which is more obscure

N. 6.

[*The observation of Saints days, is not as of Divine, but Ecclesiastical Institution, and therefore it is not necessary that they should have any other ground in Scripture, than all other Institutions of the same nature, so that they be agreeable to the Scripture in the general end, for the promoting piety, and the observation of them was ancient, as appears by the Rituals, and Liturgies, and by the joynt consent of Antiquity, and by the ancient translation of the Bible, as the Syriack and Ethiopick, where the Lessons appointed for Holydayes, are noted and set down, the former of which was made near the Apostles times, Besides our Saviour himself kept a Feast of the Churches Institution, viz. the Feast of the Dedication, St.* Jo. 12. 22. *The choice end of these days being not feasting, but the exercise of Holy Duties, they are fitter called Holydayes, than Festivals, and though they be all of like nature, it doth not follow that they are equal; The people may be dispensed with for their work, after the Service as Authority pleaseth, The other names are left in the Calender, not that they should be so kept as Holydayes, but they are useful for the preservation of their memories, and for other reasons, as for Leases, Law-dayes, &c.*]

Repl. The Antiquity of the Translations mentioned is far from being of determinate certainty: we rather wish than hope that the Syriack could be proved to be made near the Apostles times; But however, the things being confessed of humane Institution, and no Foreign Power having any Authority to command his Majesties Subjects, and so the imposition being only by our own Governours, we humbly crave that they may be left indifferent and the unity or peace of the Church, or liberty of the Ministers not laid upon them.

N. 7. S. 1. [*This makes the Liturgy void, if every Minister may put in, and laave out all at his discretion.*]

Repl. You mistake us: we speak not of putting in, and leaving out of the Liturgy, but of having leave to intermix some Exhortations or Prayers besides, to take off the deadness which will follow, if there be nothing but the stinted Forms; We would avoid both the extreme that would have no Forms, and the contrary extremes that would have nothing but Forms; But if we can have nothing but extremes, there's no remedy, its not our fault. And this moderation and mixture which we move for, is so far from making all the Liturgy void, that it will do very much to make it attain its end, and would heal much of the distemper which it occasioneth, and consequently would do much to preserve the reputation of it. As for instance, if besides the Forms in the Liturgy, the Minister might at Baptism, the Lords Supper, Marriage, *&c.* Interpose some suitable Exhortation or Prayer upon special occasion when he finds it needful. Should you deny this at the Visitation of the Sick, it would seem strange, and why may it not be granted at other times? It is a matter of far greater trouble to us, that you would deny us, and all Ministers the Liberty of using any other Prayers besides the Liturgy, then that you impose these.

S. 2. [*The gift or rather spirit of Prayer consists in the inward graces of the spirit, not in* extempore *expressions, which any man of natural parts, having a voluble tongue, and audacity, may attain to without any special gift.*]

Repl. All inward Graces of the Spirit, are not properly called the

the spirit of Prayer, nor is the spirit of Prayer that gift of Prayer which we speak of; Nor did we call it by the name of a special gift,) nor did we deny that ordinary men of natural parts, and voluble tongues may attain it; But yet we humbly conceive that as there is a gift of Preaching, so also of Prayer, which God bestows in the use of means, diversified much according to mens natural parts, and their diligence, as other acquired abilities are, but also much depending on that grace that is indeed special, which maketh men love and relish the holy subjects of such spiritual studies, and the holy exercise of those Graces that are the soul of Prayer, and consequently making men follow on such exercises with delight and diligence, and therefore with success; And also God is free in giving, or denying his blessing to mans endeavours. If you think there be no Gift of Preaching, you will too dishonourably level the Ministry: If Reading be all the Gift of Prayer or Preaching, there needs no great understanding or learning to it. Nor should Coblers and Tinkers be so unfit men for Ministers as they are thought; Nor would the reason be very apparent, why a Woman might not speak by Preaching, or Praying in the Church.

§. 3.

[*But if there be any such Gift as is pretended, it is to be subject to the Prophets, and to the Order of the Church.*]

Repl. The Text speaks (as Dr. *Hammond* well shews) of a subjection to that Prophet himself, who was the Speaker; Inspiration excluded not the prudent exercise of Reason; But it is a strange ordering, that totally excludeth the thing ordered. The Gift of Preaching (as distinct from reading) is to be orderly and with due subjection exercised; But not to be on that pretence extinguished and cast out of the Church: And indeed if you should command it, you are not to be obeyed, whatever we suffer; And why then should the Gift of Prayer (distinct from reading) be cast out?

§. 4.

[*The mischiefs that come by Idle, Impertinent, Ridiculous, sometimes Seditious, Impious, and Blasphemous Expressions under pretence of the Gift, to the dishonour of God, and scorn of Religion, being far greater than the pretended good of exercising the Gift: It is fit that they who desire such liberty in publick devotions, should first*

give

give the Church ſecurity, that no private Opinions ſhould be put into their Prayers, as is deſired in the firſt Propoſal, and that nothing contrary to the Faith ſhould be uttered before God, or offered up to him in the Church.

Repl. The miſchiefs which you pretend, are Inconveniencies attending humane Imperfection, which you would cure with a miſchief; Your Argument from the abuſe againſt the uſe is a palpable Fallacy, which caſt out Phyſicians in ſome Countries, and rooted up Vines in others, and condemneth the reading of the Scriptures in a known Tongue among the Papiſts; If the Apoſtles (that complained then ſo much of Diviſions, and preaching falſe Doctrines, and in envy and ſtrife, *&c.*) had thought the way of Cure had been, in ſending Miniſters about the World, with a Prayer-book, and Sermon book, and to have tied them only to read either one or both of theſe, no doubt but they would have been ſo regardful of the Church, as to have compoſed ſuch a Prayer-book, or Sermon-book themſelves, and not left us to the uncertainties of an Authority not infallible, nor to the Diviſions that follow the Impoſitions of a queſtionable power, or that which unqueſtionably is not Univerſal, and therefore can procure no univerſal Concord. If one man among you draw up a Form of Prayer, it is his ſingle conception; And why a man as learned and able may not be truſted to conceive a Prayer, for the uſe of a ſingle Congregation, without the dangers mentioned by you, as one man to conceive a Prayer for all the Churches in a Dioceſs or a Nation? we know not; Theſe words (*that the miſchief is greater than the pretended good*) ſeem to expreſſe an unjuſt Accuſation, of ordinary conceived prayer, and a great undervaluing of the benefits: If you would intimate that the Crimes expreſſed by you are ordinarily found in Miniſters prayers, we that hear ſo much more frequently than you, muſt profeſſe we have not found it ſo (allowing men their different meaſures of Exactneſs, as you have even in writing) Nay to the praiſe of God we muſt ſay, that multitudes of private men can ordinarily pray without any ſuch Imperfection, as ſhould nauſeate a ſober perſon, and with ſuch ſeriouſneſs, and aptneſs of Expreſſion, as is greatly to the benefit and comfort of our ſelves, when we joyn with them; And if ſuch general Accuſations may ſerve in a matter of publick, and common fact, there is no way for the Juſtification of the Innocent.

And

And that it is no such common guilt, will seem more probable to them that consider, that such conceived Prayers, both prepared, and extemperate, have been ordinarily used in the Pulpits in *England*, and *Scotland*, before our dayes till now, and there hath been power enough in the Bishops and others, before the Wars, to punish those that speak Ridiculously, Seditiously, Impiously, or Blasphemously; And yet so few are the Instances (even when jealousie was most busy) of Ministers punished, or once accused of any such fault in prayer, as that we find it not easie to remember any considerable number of them: There being great numbers punished for not reading the Book for playing on the Lords days, or for preaching too oft, and such like, for one that was ever questioned for such kind of praying. And the former shewed that it was not for want of will to be severe, that they spared them as to the latter. And if it be but few that are guilty of any intollerable faults of that nature in their Prayers, we hope you will not go on to believe, that the mischiefs that come by the failings of those few, are far greater than the benefit of conceived Prayer by all others. We presume not to make our experiences the measure of yours, or of other mens. You may tell us that doth most good, or hurt to your selves, and those that have so communicated their experiences to you; But we also may speak our own and theirs that have discovered them to us. And we must seriously profess, that we have found far more benefit to our selves, and to our Congregations (as far as our Conference and Converse with them, and our observation of the effects alloweth us to discern) by conceived Prayers, than by the Common-Prayer-Book: We find that the benefit of conceived Prayer is to keep the mind in serious employment, and to awaken the affections, and to make us fervent, and importunate, As the Inconvenience is that some weak men are apt, as in Preaching or Conference, so in Prayer to shew their weakness, by some unapt Expressions, or dis-order, which is an evil no way to be compared with the fore-mentioned good, considering that it is but in the weak, and that if that weakness be so great as to require it, forms may be imposed on those few, without imposing them on all for their sakes (as we force not all to use Spectacles, or Crutches, because some are purblind or lame) and considering that God heareth not Prayers. for the Rhetorick, and handsome Cadencies, and neatness of Expression but will bear more with some incuriosity of words (which yet we plead not for) than with an hypocritical, formal, heartless lip-service: For he knoweth the meaning of the Spirit even in the

groans, which are not uttered in words; And for the Common-Prayer our Observation telleth us, that though some can use it judiciously, seriously, and we doubt not profitably, yet as to the most of the vulgar, it occasioneth a relaxing of their attention, and intention, and a lazie taking up with a Corps, or Image of devotion, even the service of the lips, while the heart is little sensible of what is said. And had we not known it we should have thought it incredible, how utterly ignorant abundance are of the sence of the words which they hear, and repeat themselves from day to day even about Christ himself, and the Essentials of Christianity. It is wonderful to us to observe that rational Creatures can so commonly separate the words from all the sense and life, so great a help or hinderance even to the understanding, is the awakening or not awakening of the affections about the things of God; And we have already shewed you many unfit expressions in the Common Prayer-Book, especially in the Epistles and Gospels, through the faultiness of your Translations, as *Eph.* 3. 15. (*Father of all*, that is called, *Father in Heaven and Earth! And that Christ was found in his Apparel as a man*) *That Mount* Sinai *is* Agar *in* Arabia, *and bordereth upon the City now called* Jerusalem) Gal. 4. 25. (*This is the Sixth Month which is called Barren*). Luke 1. (*And when men be drunk*) John 2. with many like, which are parts of your publick worship; And would you have us hence conclude, that the mischiefs of such expressions are worse, than all the benefits of that worship: And yet there is this difference in the Cases, that weak and rash Ministers were but here and there one; But the Common-Prayer is the service of every Church, and every day had we heard any in extemporary Prayer use such unmeet Expressions, we should have thought him worthy of sharp reprehension, yea though he had been of the younger or weaker sort; Divers other unfit Expressions, are mentioned in the Exceptions of the late Arch-Bishop of *York*, and Primate of *Ireland*, and others (before spoken of) And there is much in the prejudice or diseased Curiosity of some hearers, to make words seem Idle, Impertinent, or Ridiculous which are not so (and which perhaps they understand not) some thought so of the inserting in the late Prayer-book, the private opinion of the Souls departed praying for us; and our praying for the benefit of their prayers; As for the security which you call for, (though (as is shewed) you have given us none at all against such errors in your forms, yet) we have before shewed you, that you have as much as among imperfect men can be expected: The same that you have,

that

that Physitians shall not murther men, and that Lawyers and Judges shall not undoe men, and that your Pilot shall not cast away the ship, you have the power in your hands of taking or refusing as they please or displease you, and of judging them by a known Law for their proved miscarriages, according to the quality of them, and what would you have more.

[*To prevent which mischief the former Ages knew no better way, than to forbid any Prayers in publick, but such as were prescribed by publick Authority*: Con. Carthag. Can. 106. Milen. Can. 12.] § 8

Repl. To what you alledge out of two Councils; we answer, 1. The Acts of more venerable Councils are not now at all observed (as *Nice* 1. *Can. ult.* &c.) nor many of these same which you cite. 2. The Scripture, and the constant practice of the more antient Church allowed what they forbid. 3. Even these Canons shew that then the Churches thought not our Liturgy to be necessary to their Concord: Nor indeed had then any such form imposed on all, or many Churches to that end. For the Can. of Counc. Carth. 3. (we suppose you meant Council 3. Can. 23.) mentioneth Prayers even at the Altar, and alloweth any man to describe and use his own Prayers, so he do but first, *cum institutionibus fratribus eas conferre*, Take advice about them with the abler Brethren. If there had been a stated form before imposed on the Churches, what room could there be for this course. And even this much seems but a Caution, made newly upon some late abuse of Prayer. The same we may say *de Concil. Male Can.* 12. If they were but *a prudentioribus tractata, vel comprobata in Synodo*, new Prayers might by any man at that time be brought in, which sheweth they had no such stated publick Liturgy as is now pleaded for. And even this seemeth occasioned by Pelagianisme, which by this Caution they would keep out.

We hope your omission of our 8*th.* desire (for the use of the new Translation) intimateth your grant that it shall be so; But we marvel then that we find among your Concessions, the alteration of no part but the Epistles and Gospels.

[*As they would have no Saints daves observed by the Church, so no Apocriphal Chapter read in the Church, but upon such a reason, as* N. 9.

would exclude all Sermons, as well as Apocripha, viz. *because the holy Scriptures contain in them all things necessary either in Doctrine to be believed, or in duty to be practised; if so, why so many unnecessary Sermons? why any more but reading of Scriptures? If notwithstanding their sufficiency, Sermons be necessary, there is no reason why these Apocriphal Chapters should not be as useful, most of them containing excellent discourses, and rules of morality, it is heartily to be wished that Sermons were as good; if their fear be that by this means, those Books may come to be of equal esteem with the Canon, they may be secured against that by the Title which the Church hath put upon them, calling them Apocriphal, and it is the Church's testimony which teacheth us this difference, and to leave them out, were to crosse the practice of the Church in former Ages.*]

Reply. We hoped when our desires were delivered in writing, they would have been better observed and understood: We asked not that (that no Apocriphal Chapter may be read in the Church) but that none may be read (as Lessons) for so the Chapters of holy Scripture there read, are called in the Book, and to read them in the same place under the same title, without any sufficient note of distinction, or notice given to the people that they are not Canonical Scripture, they being also bound with our Bibles) is such a temptation to the vulgar to take them for Gods Word, as doth much prevail, and is like to do so still. And when Papists second it with their confident affirmations, that the Apocriphal Books are Canonical, well refelled by one of you, the R. Reverend Bishop of *Durham*,) we should not needlesly help on their success. If you cite the Apocripha as you do other humane writings, or read them as Homilies, (when and where there is reason to read such) we speak not against it,) to say that the people are secured by the Churches calling them Apocripha, is of no force, till experience be proved to be dis-regardable, and till you have proved that the Ministers is to tell the people at the reading of every such Chapter that it is but Apochryphal and that the people all understand Greek so well as to know what Apocripha signifieth. The more sacred and honourable are these Dictates of the holy Ghost recorded in Scripture, the greater is the sin, by reading the Apocripha, without sufficient distinction to make the people believe that the writings of man are the Revelation and Laws of God; And also we speak against the reading of the Apocripha, as it excludeth much of the Canonical Scriptures, and taketh in such Books in their stead, as are common-

ly

ly reputed fabulous. By this much you may see how you lost your Answer by mistaking us, and how much you will sin against God, and the Church, by denying our desire.

[*That the Minister should not read the Communion Service at the Communion Table, is not reasonable to demand, since all the Primitive Church used it, and if we do not observe that golden Rule, of the venerable Council of* Nice, *Let antient Customes prevail, till reason plainly requires the contrary: We shall give offence to sober Christians by a causeless departure from Catholick usage, and a greater advantage to enemies of our Church, than our Brethren hope would willingly grant. The Priest standing at the Communion Table, seemeth to give us an invitation to the holy Sacrament, and minds us of our duty,* viz. *To receive the holy Communion, some at least every Sunday, and though we neglect our duty, it is fit the Church should keep her standing.*] N. 10.

Reply. We doubt not but one place in it self is as lawful as another, but when you make such differences as have misleading intimations, we desire it may be forborn. That all the Primitive Church used when there was no Communion in the Sacrament, to say Service at the Communion Table, is a crude assertion, that must have better proof before we take it for convincing, and it is not probable, because they had a Communion every Lords day: And if this be not your meaning, you say nothing to the purpose: To prove that they used it when there was a Communion, is no proof that they used it when there was none; And you your selves devise many things more universally practised than this can at all be fairly pretended to have been. The Council of *Nice* gives no such golden Rule as you mention; A Rule is a general applyable to particular Cases, the Council only speaks of one particular; Let the antient Custom continue in *Ægypt*, *Lybia*, and *Pentapolis*, that the Bishop of *Alexandria* have the power of them all;) The Council here confirmeth this particular Custom, but doth not determine in general of the Authority of Custom. That this should be called a Catholick usage shews us how partially the word (Catholick) is sometimes taken. And that this much cannot be granted, as, least we advantage the enemies of the Church, doth make us wonder whom you take for its enemies, and what is that advantage which this will give them; But we thank you that here we find our

selves called Brethren, when before we are not so much as spoken to, but your speech is directed to some other (we know not whom) concerning us, your reason is that which is our reason to the contrary, you say (The Priest standing at the Communion Table seems to give us an Invitation to the holy Communion, *&c.*) What when there is no Sacrament by himself or us intended? No warning of any given? No Bread and Wine prepared? Be not deceived. God is not mocked. Therefore we desire that there may be no such service at the Table when no Communion is intended, because we would not have such grosse dissimulation used in so holy things, as thereby to seem (as you say) to invite Guests when the Feast is not prepared, and if they came we would turn them empty away. Indeed if it were to be a private Mass, and the Priest were to receive alone for want of Company, and it were really desired that the people should come, it were another matter; Moreover there is no Rubrick requiring this service at the Table.

N. 11. [*It is not reasonable that the word* Minister *should be only used in the Liturgy, for since some parts of the Liturgy may be performed by a Deacon, others by none under the Order of a Priest,* viz. *Absolution, Consecration, it is fit that some such word as Priest, should be used for those Offices, and not Minister, which signifies at large every one that ministers in that holy Office, of what Order soever he be. The word* Curate *signifying properly all those who are trusted by the Bishops, with Cure of Souls, as antiently it signified, is a very fit word to be used, and can offend no sober person. The word* Sunday *is antient.* Just. Mart. *Ap.* 2. *And therefore not to be left off.*]

Repl. The word (*Minister*) may well be used in stead of Priest and Curates, though the word (*Deacon*) for necessary distinction stand; Yet we doubt not but (*Priest*) as it is but the English of *Presbyter*) is lawful; But it is from the common danger of mistake, and abuse that we argue. That all Pastors else are but the Bishops Curates, is a Doctrine that declares, the heavy charge and account of the Bishops, and tends much to the ease of the Presbyters minds if it could be proved. If by (*Curates*) you mean such as have not directly by divine Obligation the

the Cure of Souls, but only by the Bishops Delegation.) But if the Office of a Presbyter be not of divine Right, and so if they be not the Curates of Christ, and Pastors of the Church, none are; And for the antient use of it, we find not that it was so from the beginning: And as there's difference, between the antient Bishops of one single Church, and a Diocesan that hath many hundred, so is there between their Curates. But why will you not yield so much, as to change the word (*Sunday*) into the (*Lords Day*) when you know that the latter is the name used by the Holy Ghost in Scripture, and commonly by the antient Writers of the Church, and more becoming Christians. *Just. Mart.* speaking to Infidels, tells how they called the Day, and not how Christians called it; All he saith is that on *Sunday*, that is so called by Heathens, the Christians hold their meetings. See the usage of the Church in this point in *August. Cont. Faustum Manitheum.* Lib. 18. Cap. 5.

[*Singing of Psalms in Meeter is no part of the Liturgy, and so no part of our Commission.*[N. 12.

Repl. If the word *Liturgy* signifie the publick Worship, God forbid we should exclude the singing of Psalms: And sure you have no fitter way of singing than in Meeter) when these and all Prayers conceived by private men (as you call the Pastors) whether prepared or extemporate, (and by purity of reason-preaching) are cast out, what will your Liturgy be? We hope you make no question, whether singing Psalms, and Hymns were part of the Primitive Liturgy, and seeing they are set forth, and allowed to be sung in all Churches of all the people together) why should they be denied to be part of the Liturgy? We understand not the reason of this [*N.* 13. 14.] The 13. and 14. we suppose you grant by passing them by.

[*The phrase is such*, &c.] *The Church in her Prayers useth no more offensive phrase, than St.* Paul *uses, when he writes to the* Corinthians, Galathians, *and others, calling them in general the Churches of God, Sanctified in Christ Jesus, by vocation Saints, amongst whom notwithstanding there were many, who by their known sins* (*which the Apostle endeavoured to amend in them*) *were not properly such, yet he gives the denomination to the whole, from the greater* N. 15.

er part, to whom in charity it was due. And puts the rest in mind what they have by their Baptisme undertaken to be, and what they professe themselves to be, and our prayers and the phrase of them, surely supposes no more than that they are Saints by calling, sanctified in Christ Jesus, by their Baptisme admitted into Christs Congregation, and so to be reckoned members of that Society, till either they shall separate themseves by willful Schisme, or be separated by legal Excommunication, which they seem earnestly to desire, and so do we.]

Repl. But is there not a very great difference between the Titles, given to the whole Church (as you say from the greater part; as the truth is from the better part, though it were the lesse) and the Titles given to Individual members, where there is no such reason? We call the Field a Corn field, though there be much Tares in it, because of the better part, which *it* denominateth: But we will not call every one of these Tares by the name of Corn. When we speak of the Church, we will call it holy, as *Paul* doth: But when we speak to *Simon Magus*, we will not call him holy, but say (Thou art in the gall of bitternesse, and the bond of Iniquity, and hast no part or lot in this matter, *&c.*) We will not perswade the people that every notorious Drunkard, Fornicator, Worldling, *&c.* That is buried as a Brother, of whose Resurrection to life Eternal, we have sure and certain hope, and all because you will not Excommunicate them. We are glad to hear of your desire of such Discipline: But when shall we see more than desire: and the edge of it be turned from those that fear sinning, to those that fear it not.

N. 16. §. 1. [*The Connexion of the parts of our Liturgy is conformable to the Example of the Churches of God before us, and have as much dependence as is usually to be seen in many petitions of the same Psalm, and we conceive the Order and Method to be excellent, and must do so, till they tell us what that Order is which Prayers ought to have, which is not done here.*]

Repl. There are two Rules of Prayer, one is the nature of the things, compared (in matter and order) with nature and necessity: The other is the revealed Will of God in his Word:

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In general the holy Scripture; More especially the Lords Prayer: The Liturgy (for the greatest part of the Prayers for daily use) is confused, by which soever of those you measure it; You seem much to honour the Lords Prayer, by your frequent use of it (or part of it) We beseech you dishonour it not practically by denying it for matter, and order, to be the only ordinary perfect Rule we know about particular Administrations, when it is but certain select requests that we are to put up, suited to the particular subject, and occasion, we cannot follow the whole method of the Lords Prayer, which containeth the Heads of all the parts; Where we are not to take in all the parts, we cannot take them in that order; But that none of all your Prayers should be formed to the perfect Rule, that your Letany which is the Comprehensive Prayer, and that the body of your daily Prayers (broken into several Collects) should not (as set together,) have any considerable respect unto that order, nor yet to the order which reason and the nature of the thing requireth, which is observed in all things else, and yet that you should admire this, and be so tenacious of that, which in conceived prayer you would call by worse names than Confusions, this shews us the wonderful power of prejudice; We were thus brief in this Exception, lest we should offend by Instances: But seeing you conceive the order and method to be excellent, and to be willing to hear more, as to this and the following Exception, we shall annex a Catalogue of defects, and disorders, which we before forbore to give you: The Psalms have ordinarily an observable method: If you find any whose parts you cannot so well set together, as to see the beauty of method, will you turn your eye from the rest, and from the Lords Prayer, and choose that one to be your president! or excuse disorder on that pretence.

[*The Collects are made short as being best for devotion as we observed before, and cannot be accounted faulty, for being like those short but prevalent Prayers in Scripture*; Lord be merciful to me a Sinner; Son of *David* have mercy on us; Lord increase our Faith.] §. 3.

Repl. We do in common speech call that a Prayer, which containeth all the substance of what in that business and address we

have to say unto God, and that a Petition which containeth one single request; usually a Prayer hath many Petitions. Now if you intend in your addresse to God, to do no more than speak a transient request or ejaculation (which we may do in the midst of other businesse) then indeed your instances are pertinent. But why then do you not give over when you seem to have done, but come again and again and offer as many Prayers, almost as Petitions? This is to make the Prayer short, (as a Sermon is that is cut into single Sentences, every Sentence having an *exordium*, and Epilogue as a Sermon,) but it is to make the Prayers much longer than is needful or suitable to the matter; Do you find this the way of the Saints in Scripture? Indeed *Abraham* did so, when Gods interlocution answering the first Prayer, called him to vary his request, *Gen.* 18. But that's not our case: The Psalms and Prayers of *David*, *Solomon*, *Hezekiah*, *Asa*, *Ezra*, *Nehemiah*, *Daniel*, and the other Prophets, of Christ himself, *Joh.* 17. are usually one continued speech, and not like yours, (as we said before.)

3. 3. [*Why the repeated mention of the Name and Attributes of God, should not be more pleasing to any godly person, we cannot imagine, or what burden it should seem, when* David *magnified one Attribute of Gods mercy, 26. times together,* Psal. 36. *Nor can we conceive why the Name and merits of Jesus, with which all our Prayers should end, should not be as sweet to us as to former Saints and Martyrs, with which here they complain our Prayers do so frequently end: since the Attributes of God are the ground of our hope, of obtaining all our Petitions, such Prefaces of Prayers as are taken from them, though they have no special respect to the Petitions following, are not to be termed unsuitable, or said to have fallen rather casually than orderly.*

Repl. As we took it to be no Controversy between us, whether the mention of Gods Name is deservedly sweet to all his servants; So we thought it was none, that this reverend Name reverently to be used, and not too lightly, and therefore not with a causelesse frequency tossed in mens mouthes, even in Prayer it self; and that tautologies and vain repetitions, are not the better but the worse, because Gods Name is made the matter

of

of them. It is not you that have expreſſed your offence (as well as we) againſt thoſe weak Miniſters that repeat too frequently the Name and Attributes of God, in their extemporate Prayers? And is it ill in them? And is the ſame and much more well in the Common-Prayer? O have not the Faith or Worſhip of our glorious God in reſpect of Perſons. Let not that be called ridiculous, idle, impertinent, or worſe in one, which is accounted commendable in others. Do you think it were not a faulty croſſing of the mind and method of Jeſus Chriſt, if you ſhould make 6. Prayers of the 6. Petitions of the Lords Prayer, and ſet the Preface and Concluſion unto each? as (*Our Father, which art in Heaven, Hallowed be thy Name, for thine is the Kingdome*, &c. and ſo over all the reſt; Yet we know that the ſame words may be oft repeated (as *David* doth Gods enduring mercy,) without ſuch tautological vanity: When it is not from emptineſſe or neglect of order, or affectation; But in Pſalms or Hymns where affections are to be elevated by ſuch figurative elegancies, and ſtrains as are beſt beſeeming Poetry or Rapture, we are not againſt ſuch repetitions; But if we may (according to the Common-Prayer-book) begin and end, and begin and ſeem to withdraw again, and make a Prayer of every Petition or two, and begin and end every ſuch Petition, with Gods Name, and Chriſt-merits, as making up half the form, or near, nothing is an affected empty toſſing of Gods Name in Prayer if this be not: We are perſwaded if you ſhould hear a man in a known extemporate Prayer do thus, it would ſeem ſtrange and harſh even to your ſelves.

N. 17. §. 1. Exc. 1.

[*There are beſides a preparative Exhortation, ſeveral prepara tory Prayers*: 1. Deſpiſe not O Lord humble and contrite hearts, *Which is one of the Sentences in the Preface*; *And this*, That thoſe things may pleaſe him, which we do at this preſent) *at the end of Abſolution*: *And again immediately after the Lords Prayer before the Pſalmody*, O Lord open thou our Lips, *&c.*

Repl. Deſpiſe not O Lord humble and contrite hearts) is not a Prayer for aſſiſtance, and acceptance in that Worſhip, ſuited to the duty of a people addreſſing themſelves to God: But it is re-

cited as a Scripture invitation to repentance, and (that those things may please him which we do at this present) are no words of Prayer, but part of an exhortation to the people; (and *O Lord open thou our Lips*) comes after the Exhortation, Confession, Absolution, and Lords Prayer, and *ergo*, is not in the place of such an Address, as we are speaking of. What will not seem to justify, what we have a mind to justify; and to condemn that which we have a mind to condemn?)

§. 2. Exc. 2 [*This which they call a defect, others think they have reason to account the perfection of the Liturgy, the Offices of which being intended for common and general services, would cease to be such, by descending to particulars, as in confession of sin, while it is general, all persons may and must joyn in it, since in many things we offend all; But if there be a particular enumeration of sins, it cannot be so general a confession. because it may happen that some or other may by Gods Grace have been preserved from some of those sins enumerated, and therefore should by confessing themselves guilty, tell God a Lye, which needs a new Confession.*]

Repl. If general words be its perfection, its very culpable in tediousnesse and vain repetitions; For what need you more than (*Lord be merciful to us sinners.*) There's together a general confession of Sin, and a general Prayer for mercy, which comprehend all the particulars of the peoples sins, and wants. We gave you our reason, which you answer not; Confession is the exercise of Repentance, and also the helper of it; And it is no true repentance which is not particular, but only general. If you say that you repent, that you have sinned, and know not where, or do not repent of any particular sin, you do not indeed repent, for Sin is not existent but in the Individuals: And if you ask for grace, and know not what grace, or desire no particular graces, indeed you desire not grace at all: We know there is time and use for general Confessions and Requests; But still as implying particulars, as having gone before, or following, or at least it must be supposed, that the people understand the particulars included, and have inward confessions and desires of them; Which cannot here be supposed, when they are not all mentioned, nor can the people generally be supposed to have such quick and comprehensive

henſive minds, nor is there leiſure to exerciſe ſuch particular repentance or deſire, while a general is named: And we beſeech you let Scripture be Judge, whether the Confeſſions and Prayers of the Servants of God have not been particular; As to your Objection or reaſon we anſwer; 1. There are general Prayers with the particular, or without them. 2. There are particular Confeſſions and Prayers proper to ſome few Chriſtians, and there are others common to all; It is theſe that we expect, and not the former. 3. The Churches Prayers muſt be ſuited to the body of the Aſſembly, though perhaps ſome one, or few may be in a ſtate not fit for ſuch expreſſions: What a lamentable Liturgy will you have, if you have nothing in it, but what every one in the Congregation may ſay as true of and ſuitable to themſelves? Then you muſt leave out all thankſgiving for our Juſtification and forgiveneſſe of ſin, and adoption, and title to glory, *&c.* becauſe many in the Aſſembly are Hypocrites, and have no ſuch mercies, and many more that are ſincere, are miſtaken in their own condition, and know not that they have the mercies which they have, and therefore dare not give thanks for them, leſt they ſpeak an untruth: Then the Liturgy that now ſpeaks as in the perſons of the Sanctified muſt be changed, that the two fore-mentioned ſorts, (or the latter at leaſt) may conſent; and when you have done, it will be unſuitable to thoſe that are in a better ſtate, and have the knowledge of their Juſtification. This is the Argument which the Sectaries uſed againſt the ſinging of *Davids* Pſalms, in the Congregations, becauſe there is much in them, that many cannot truely ſay of themſelves. But the Church muſt not go out of that way of worſhip preſcribed by God, and ſuited to the ſtate of the ordinary ſort of the ſpiritual Worſhippers, becauſe of the diſtempers, or the ſuper-eminent excellencies of ſome few: It were eaſy to go over *Davids* Pſalms and your own Liturgy, and ſhew you very much that by this Argument muſt be caſt out: He that finds any paſſage unſuitable to himſelf, is not to ſpeak it of himſelf.

[*As for original ſin, though we think it an evil cuſtom ſpringing from falſe Doctrine, to uſe any ſuch expreſſions as may lead people to think that to the perſons baptized (in whoſe perſons only our Prayers are offered up,) original ſin is not forgiven in their holy Bap-* §. 3.

tiſme; Yet for that there remains in the Regenerate ſome reliques of that which are to be bewailed, The Church in her Confeſſion acknowledgeth ſuch deſires of our own hearts as render us miſerable by following them; That there is no health in us, *That without Gods help our frailty cannot but fall. That our mortal nature can do no good thing without him; which is a clear acknowledgment of Original ſin.*]

Repl. 1. He that hath his Original ſin forgiven him, may well confeſſe that he was born in iniquity and conceived in ſin, and was by Nature a Child of Wrath, and that by one man ſin entred into the World, and that Judgment came on all men to Condemnation, *&c.* The pardoned may confeſſe what once they were, and from what Rock they were hewn: Even actual ſins muſt be confeſſed, after they are forgiven, (unleſſe the Antimonians hold the Truth againſt us in ſuch points. 2. All is not falſe Doctrine that croſſeth mens private Opinions, which you ſeem here to obtrude upon us. We know that the Papiſts (and perhaps ſome others) hold that all the Baptized are delivered from the Guilt of Original ſin; But (as they are in the dark, and diſagreed in the Explication of it) So we have more reaſon to incline to either of the ordinary Opinions of the Proteſtants, than to this of theirs. 3. Some learned Proteſtants hold that viſibly all the Baptized are Church members; Pardoned and Juſtified, which is but that they are probably juſtified indeed, and are to be uſed by the Church (upon a Judgement of Charity) as thoſe that are really Juſtified. But that we have indeed no certainty that they are ſo; God keeping that as a ſecret to himſelf concerning Individuals, till by actual Faith and Repentance, it be manifeſt to themſelves. Another Opinion of many Proteſtants is, that all Perſons that are Children of the Promiſe, or that have the Conditions of Pardon and Juſtification in the Covenant mentioned, are to receive that pardon by Baptiſme: And all ſuch are pardoned, and certainly in a ſtate of Juſtification and Salvation thereupon: And that the promiſe of pardon is made to the Faithful, and to their Seed: And therefore that all the Faithful and their Seed in Infancy have this Pardon given them by the Promiſe, and ſolemnly delivered them, and ſealed to them by Baptiſme, which inveſteth them in the benefits of the Covenant,

But

But withal that first, the professed Infidel and his Seed, as such, are not the Children of the Promise, and therefore if the Parent ludicrously or forcedly, or the Child by Errour be Baptized, they have not thereby the pardon of their Sin before God. 2. That the Hypocrite that is not a true Believer at the Heart, though he professe it, hath no pardon by Baptisme before God, as being not an Heir of the Promise, nor yet any Infant of his as such: But though such are not pardoned, the Church that judgeth by Profession, taking Professors for Believers, must accordingly use them & their Seed. 3. But though the Church judge thus charitably of each Professor in particular, till his hypocrisie be detected, yet doth it understand that Hypocrites there are, and still will be in the Church, though we know them not by name. And that therefore there are many externally baptized, and in Communion, that never had the pardon of Sin, indeed before God; as not having the Condition of the promise of pardon: Such as *Simon Magus* was. We have lesse reason to take this Doctrine for false, than that which pronounceth certain pardon, and salvation to all baptized Infants whatsoever: And were we of their judgement, we should think it the most charitable Act in the World, to take the Infants of Heathens, and baptise them; And if any should then dispatch them all to prevent their lapse, they were all certainly saved. We hope by (some reliques) you mean that which is truly and properly sin. For our parts we believe according to the ninth Article, that Original sin standeth in the Corruption of the nature of every man, whereby man is far gone from Original righteousnesse, and inclined to evil; And that this infection of nature doth remain in the Regenerate; And though there is no Condemnation for them that believe and are baptized, yet Concupisence and Lust, hath of it self the nature of sin.) You say, (The Church acknowledgeth such desires, *&c.*) Devices, and Desires are Actual sins, and not Original, which consisteth in privation, and corrupt inclination: The next words (*There is no health in us*) it seems the Translators that put it into the Liturgy mis-understood; But however you seem here plainly by your mis-interpretation to mis-understand it. *Nulla salus in nobis*, is spoken actively, and not possessively or passively, the plain sence is, that there is no help deliverance and salvation in our selves: we cannot help our selves out of this misery, but must

have

have a better Saviour; As Christ is oft called our Salvation, so we are denied to be our own: So that yet here is no Confession at all of Original sin, but of the effects; The two next sentences confesse a debility, and privation, but not that it was *ab origine*, but may for any thing that's there said be taken to be since contracted; Nor are the words in this Confession, but in some other Collects else where, which proves not that this Confession saith any thing of Original sin.

§. 7. Exc. 3. [*We know not what publick prayers are wanting, nor do they tell us, the usual Complaint hath been, that there were too many: Neither do we conceive any want of publick Thanksgivings, there being in the Liturgy,* Te Deum, Benedictus, Magnificat, Benedicite, Glory be to God on high, Therefore with Angels and Archangels. The Doxology, Glory be to the Father, *&c. All peculiar as they require, to Gospel worship, and fit to expresse our thanks and honour to God upon every particular occasion, and occasional Thanksgivings after the Letany, of the frequency whereof themselves elsewhere complain, who here complain of defect, If there be any Forms wanting the Church will provide.*]

Repl. We have shewed you in the Forms which we offered you, what we judge wanting, the Right Reverend Bishop of *Exeter* hath taken notice of the same want, and proposed a supply, those you name are either but general Sentences, or extend but to some few particulars, as being suited to the persons and particular occasions of them, and none save the (*Te Deum*) designed to be the distinct praise of the Church for the benefits of Redemption, as the suitable and sufficient performance of this great part of the Liturgy; However it will do you no harm that your Brethren be gratified, with fuller expressions and variety. They that have complained of too many (because you shred your Petitions into almost as many Prayers, and so the Thanksgivings into such briefs) yet complained not of too much; But that too many (by the multitudes of Prefaces, and Epilogues) was the cause of too little.

§. 5. Exc. 4. [*They complain that the Liturgy contains too many Generalls, without mention of the particulars, and the Instances are such Petitions*

tions as those, That we may do Gods Will; To be kept from all evil, *almost the very Terms of the Petitions of the Lords Prayer: so that they must reform that, before they can pretend to mend our Liturgy in these Petitions.*]

Repl. We complain not that there are Generals, but that there is nothing but Generals in so great a part of your Prayers, and therefore they are very defective: And if really these Generals suffice you, a few lines may serve instead of your whole Book, Instead of all your Confessions, it may serve to say (*That we have greatly sinned*) and no more: Instead of all your Letany or Deprecations it is enough to say (*Deliver us from all evil*) Instead of all your Petitions for Grace, Peace, Rain, Fair-weather, Health, *&c.* It is enough to say (*Give us the good we want*) Indeed the Lords Prayer hath general Requests, because it is the design of it, to be a Rule of Prayer, and so contain but the Heads to which all Prayers are to be reduced; But if therefore you will have no more particulars, why do you use any Prayer but the Lords Prayer? We hope you do not think to supply any defects pretended to be found in its Generals, not to correct the order of it, If it be but because you would not on every particular occasion be so long as to say the whole, you may take that Head, which suiteth that occasion: And so (*Give us this day our daily bread*) may serve instead of all the Collects for temporal supplies: And all your Offices may be blotted out, and one of the Petitions of the Lords Prayer placed in the stead of each of them.

[*We have deferred this to the proper place as you might have done.*] §. 6. Exc. 5.

Repl. It was the proper place under the head of defectiveness, to instance in this as well as other defects.

[*We are now come in the main and principle demand as is pretended*, viz. *The abolishing the Laws which impose any Ceremonies, especially three, the Surplice, the Sign of the Crosse, and Kneeling: These are the Yoak which if removed, there might be peace. It is to be suspected, and there is reason for it, from their own words, that somewhat else pinches, and that if these Ceremonies were laid aside, and these or any other Prayers strictly enjoyned without them, it would be deemed a burden intollerable, it seems so by* N. 7. *Where* N. 18. §. 1.

they desire that when the Liturgy is altered, according to the rest of their proposals, the Minister may have liberty to adde and leave out what he pleases; Yet because the imposition of these Ceremonies is pretended to be the insupportable Grievance, we must of necessity either yield that demand, or shew reason why we do not; and that we may proceed the better in this undertaking, we shall reduce the sum of their complaint, to these several heads, as we find them in their Papers; The Law for imposing these Ceremonies, they would have abrogated for these reasons.]

Repl. To what you object, to intimate your suspition of us) from *N.*7. we have before answered: We must confesse the abatement of Ceremonies, with the exclusion of all Prayers, and exhortations, besides what's read will not satisfie us. The liberty which we desired in all the parts of Worship (not to adde to the Liturgy, nor take from it) but to interpose upon just occasion, such words of Prayer, or exhortation, as are requisite, and not to be tyed at any time to read the whole, we are assured will do much to preserve the Liturgy, and bring it into more profitable use, and take off much of mens offence. And pardon us while we tell you this certain truth, that if once it be known that you have a design to work out all Prayers (even those of the Pulpit) except such as you prescribe, it will make many thousand people, fearing God, to be averse to that which else they would have submitted to, and to distaste both your endeavours and ours, as if we were about drawing them into so great a snare. And as the Proverb is; You may as well think to to make a Coat for the Moon, as to make a Liturgy that shall be sufficienty suited to the variety of places, times, subjects, accidents, without the Liberty of intermixing such Prayers or exhortations, as alterations and diversities require.

3. 2. [1. *It is doubtful whether God hath given power to men to impose such signified Signs, which though they call them significant, yet have in them no real goodness, in the judgement of the Imposers themselves, being called by them things indifferent, and therefore fall not* Cor. 14. *under St.* Pauls *rule of* Omnia Decenter, *nor are suitable to the simplicity of the Gospel-Worship.*

2. 2. *Because it is a violation of the Royalty of Christ, and an impeachment*

peachment of his Laws as unsufficient, and so those that are under the Law of Deut. 12. Whatsoever I command you, observe to do, you shall take nothing from it, nor adde any thing to it; *You do not observe these.* See Hooker li. 3. Sect. 4.

3. *Because sundry learned pious, and Orthodox men, have ever since the Reformation judged them unwarrantable, and we ought to be as our Lord was, tender of weak Brethren, not to offend his little ones, nor to lay a stumbling-block before a weak Brother.* 3.

4. *Because these Ceremonies have been the fountain of many evils in this Church and Nation, occasioning sad divisions betwixt Minister, & Minister; betwixt Minister and People, exposing many Orthodox Preachers to the displeasure of Rulers; And no other fruits than these can be looked for from the retaining these Ceremonies.* 4. See Hook. li. 4. Sect. 1.

Repl. We had rather you had taken our Reasons as we laid them down, than to have so altered them; *Ergo*, having told you that some hold them unlawful, and others inconvenient, *&c.* and desired that they may not be imposed on such, who judge such Impositions a violation of the Royalty of Christ, *&c.* You seem to take this as our own sense, and that of all the Ceremonies, of which we there made no mention; You referre us to *Hooker*, since whose writings, *Ames* in his fresh suit, and *Bradshaw*, and *Parker*, and many others have written that against the Ceremonies, that never was answered, that we know of, but deserve your Consideration.

[*Before we give particular Answer to these several Reasons, it will not be unnecessary to lay down some certain general premises, or rules, which will be useful in our whole discourse.* 1. *That God hath not given a power only, but a command also of imposing what soever should be truly decent, and becomming his publick Service,* 1 Cor. 14. *After St.* Paul *had ordered some particular Rules for Praying, Praising, Propheſying, &c. He concludes with this general Canon,* Let all things be done, εὐχημόνως *in a fit Scheme, Habit, or Fashion, decently, and that there may be uniformity in those decent performances, let there be a* τάξις *Rule or Canon for that purpose.*] §. 3. R. 1.

Repl. As to your first rule we answer. 1. It is one thing to impose in general, that all be done decently and in order. This God himself

himself hath imposed by his Apostle: And its another thing to impose in particular, that this or that be used, as decent and orderly. Concerning this we adde, it is in the Text said, Let it be done, but not let it be imposed, yet from other Scriptures we doubt not but Circumstances of meer decency & order, as determined time, place, utensils, *&c.* which are common to things civil, and sacred, though not the Symbolical Ceremonies, which afterwards we confute) may be imposed with the necessary cautions and limitations afterward laid down. But 1. that if any Usurpers will pretend a power from Christ, to impose such things on the Church, though the things be lawful, we must take heed how we acknowledge an usurped power by formal obedience. 2. A just power may impose them but to just ends, as the preservation and successe of the modified Worship, or Ordinances. And if they really conduce not to those ends, they sin in imposing them. 3. Yet the Subjects are bound to obey a true Authority in such impositions, where the matter belongs to the Cognizance, and Office of the Ruler, and where the mistake is not so great, as to bring greater mischiefs to the Church, than the suspending of our active obedience would do. 4. But if these things be determined under pretence of order and decency, to the plain destruction of the ordinances modified, and of the intended end, they cease to be means, and we must not use them. 5. Or if under the names of things decent, and of order, men will meddle with things that belong not to their Office, as to institute a new Worship for God, new Sacraments, or any thing forbidden in the general Prohibition of adding or diminishing, this is a Usurpation, and not an act of Authority, and we are bound in obedience to God to disobey them. 6. Where Governours may command at set times, and by proportionable penalties enforce, if they command when it will destroy the end, or enforce by such penalties, as destroy or crosse it, they greatly sin, by such commands. Thus we have more distinctly given you our sense, about the matter of your first rule.

S. 4. Rul. 2. [*Not Inferiours but Superiours must judge what is convenient and decent; They who must order that all be done decently, must of necessity, first judge what is convenient, and decent to be ordered.*]

Repl. Your second Rule also is too crudely delivered, and

therefore we must adde; 1. A Judgement is a Sentence, in order to some Execution, and Judgements are specified from the ends, to which they are such means; When the question is either, what Law shall be made, or what penalty shall be exercised? the Magistrate is the only Judge, and not the Bishop or other Subject, In the first he exercises his *judicium discretionis*, in order to a publick Act. In the second he exerciseth a publick judgement: When the question is, what order *pro tempore* is fittest in Circumstantials for this present Congregation; the proper Presbyters or Pastors of that Congregation, are the directive Judges, by Gods appointment. 3. The Magistrate is Ruler of these Pastors, as he is of Physicians, Philosophers, and other Subjects. He may make them such general Rules, especially for restraint, to go by, as may not destroy the exercise of their own Pastoral power: As he may forbid a Physician to use some dangerous Medicine on his Subjects, and may punish him when he wilfully killeth any of them, But may not on that pretence appoint him what, and how, and when, and to whom he shall administer, and so become Physician himself alone. 4. When the question is, who shall be excluded from the Communion of a particular Church? The Pastors of the Church (or Congregation) are the first proper Judges. 5. When the question is, who shall be excluded from, (or received into) the Communion of all the associated Churches, of which we are naturally capable of Communion? The associated Pastors or Bishops of these Churches in Synods are Judges; Beyond this there are no Judges. 6. When the question is, whether the Laws of Magistrates, or Canons of Bishops, are agreeable or not to the Word of God, and so the obedience is lawful, or unlawful, the Conscience of each individual Subject is the Judge, *per judicium discretionis*, as to his own practise; And if men had not this judgement of discerniug, but must act upon absolute implicite obedience, then first man were ruled as unreasonable; Secondly, the Magistrate were made a God, or such a Leviathan as *Hobbs* describeth him; Thirdly, And then all sin might lawfully be committed, if commanded: But we are assured none of this your sense.

[*These Rules and Canons for decency made and urged by Superiours, are to be obeyed by Inferiours, till it be made as clear that now they are not bound to obey, as it is evident in general, that they ought* §. 3. Rul. 3.

Heb. 13 17. Rom. 13. *ought to obey Superiours; for if the exemption from obedience be not as evident as the Command to obey, it must needs be sin not to obey.*]

Repl. To your third Rule we adde; It is first considerable what the thing is, and then how it is apprehended, if it be really lawful, and well commanded, and to be obeyed, it is no ignorance, doubt or errour of the Subject that can exempt him from the duty of obeying; But it may ensnare him in a certainty of sinning, whether he obey, or disobey: For as God commandeth him to obey, and also not to do that which man commandeth, when God forbiddeth it; So he obligeth the erronious, first to lay down his errours, and so to obey: But if a thing be forbidden of God, and commanded of man, and one man erroniously thinks it lawful, and that he should obey, and another is in doubt between both, it is neither a duty, nor lawful for either of them here to obey; For mans Errour changeth not Gods Laws, nor disobligeth himself from obedience; But this mans duty is both to lay by that errour, and to refuse obedience; but if the question be only of the order of such a person's duty, we answer; If the thing be realy lawful, and obedience a duty, then he that doubteth or erreth, should if possible, suddenly lay by his errours or doubt, and so obey: But if that cannot be, he should first go about the fittest means, for his better information till he be resolved, and so obey. And so on the contrary, if really the thing commanded be unlawful, if he be sure of it, he must resolve against it; If he hesitate he is not therefore allowed to do a thing forbidden, because he is ignorant: For his ignorance is supposed culpable it self, but he is first to consult and use the best means for his Instruction, till he know the truth, and in the mean time to suspend his Act. But yet because of humane frailty between several faults, we must consider when we cannot avoid all as we would, in what order most safely to watch, and to avoid them. And so when I have done my best, and cannot discern whether a Command be just, and the thing lawful or not; If it have the face of Idolatry, Blasphemy, or some hainous Sin; that is commanded, and our dis-obedience have the appearance, but of an effect of involuntary ignorance, it is more excusable in us to fear the greater Sin, and so to suspend till we are better satisfied, than to do that which we suspect, to be so hainous a Sin, though indeed it prove no sin; So on the contrary if our disobedience be like to bring Infamy, or Calamity, on the

Church, and our Obedience appear to be but about a very small sin, if we doubt of it, it is more excusable to obey, than to disobey, though both be faulty, supposing the thing to be indeed unlawful, and we discern it not. So that your Rule of obeying, where you are not as sure, &c. Is an unsure Rule, unless as we have fuller cautioned it.

[*Pretence of Conscience is no exemption from obedience, for the Law as long as it is a Law, certainly binds to obedience*; Rom 13. Ye must needs be subject, *and this pretence of a tender gainsaying Conscience cannot abrogate the Law, since it can neither take away the Authority of the Law-maker, nor make the matter of the Law in it self unlawful; Besides if pretence of Conscience did exempt from obedience, Laws were useless, whosoever had not list to obey, might pretend tenderness of Conscience, and be thereby set at liberty, which if once granted, Anarchy and Confusion must needs follow.*] §. 6. Rul. 4.

Repl. Neither pretence of Conscience, nor real Errour of Conscience exempteth from the Obligation to obey; though sometime it may so ensnare, as that obeying shall become of the two the greater sin; so also real Errours, or pretence of Conscience will justify no man for obeying when it is by God forbidden.

[*Though Charity will move to pity, and relieve those that are truly perplexed or Scrupulous: yet we must not break Gods Command, in Charity to them, and therefore we must not perform publick Services undecently or disorderly for the ease of tender Consciences.*

Repl. O that you would but do all that God alloweth you, yea that he hath commanded you, for these ends! How happy would you make your selves, and these poor afflicted Churches. But as to the instance of your Rule we answer. 1. When the indecency and disorder is so small as that it will not crosse the ends, so much as our disobedience would, we are here so far more conformable, and peaceable than you, as that we would even in Gods worship, do some things indecent, and disorderly, rather than disobey; And so should you do rather than destroy your Brethren, or hinder that peace, and healing of the Church. For Order is for the thing ordered, and not contrarily. For example, there is much disorder lies in the Common-Prayer- §. 7. Rul. 5.

Book, yet we would obey in it, as far as the ends of our calling do require. It would be undecent to come without a Band, or other handsome raiment into the Assembly: yet rather than not worship God at all, we would obey if that were commanded us; We are as confident that Surplices, and Copes are undecent, and kneeling at the Lords Table is disorderly, as you are of the contrary: And yet if the Magistrate would be advised by us (supposing himself addicted against you) we would advise him to be more charitable to you, than you hear advise him to be to us: We would have him, if your Conscience require it, to forbear you in this undecent and disorderly way; But to speak more distinctly. 1. There are some things decent and orderly, when the opposite species is not undecent or disorderly. 2. There are some things undecent, and disorderly, in a small and tolerable degree: And some things in a degree intolerable. 1. When things decent are commanded, whose opposites would not be at all undecent, there Charity and Peace, and Edification, may command a Relaxation; Or rather should at first restrain from too severe Impositions: As it is decent to wear either a Cloak or a Gown, a Cassock buttoned or unbutton'd, with a Girdle or without, to sit, stand, or kneel in singing of a Psalm, to sit or stand in hearing the Word read, or preached, *&c.* 2. When a Circumstance is undecent or disorderly, but in a tollerable degree, to an Inconvenience, Obedience, or Charity, or Edifiation, may command us to do it, and make it not only lawful, but a duty *pro hic*, *& nunc*, while the preponderating Accident prevaileth. Christs instances go at least as far as this, about the Priests in the Temple breaking the Sabbath blamelesly; and *Davids* eating the Shew-bread, which was lawful for none to eat ordinarily, but the Priests, And the Disciples rubbing the ears of Corn: (*I will have mercy & not sacrifice*) is a Lesson that he sets us to learn, when two duties come together, to prefer the greater, if we would escape sin; And sure to keep an able Preacher in the Church, or a private Christian in Communion, is a greater duty *cæteris paribus* than to use a Ceremony, which we conceive to be decent; It is more orderly to use the better translation of the Scripture, than the worse, as the Common-Prayer-book doth; And yet we would have no man cast out, for using the worse: It is more orderly, decent, and edifying, for the Minister to read all the Psalms, than for the people to read each second verse; And yet we would not cast out men from the Church or Ministry meerly for that disorder, It is more order-

ly, and decent, to be uncovered in divine Worship, than covered: And yet rather than a man should take cold, we could allow him to hear a Chapter or Sermon covered: why (not much more) rather than he should be cast out. But let us come to the Application. *It is no undecent disorderly worshiping of God, to Worship him without our Crosse, Surplice, and Kneeling in the reception of the Sacrament.* 1. If it were, than Christ, and his Apostles had worshiped undecently and disorderly; And the Primitive Church that used not the Surplice, nor the transient Image of the Crosse in Baptisme (but in an unguent) yea the Church for many hundred years that received the Sacrament without kneeling. 2. Then if the King, Parliament, and Convocation should change these Ceremonies, it seems you would take your selves bound to retain them; For you say you must not worship God undecently: But that they may be changed by Authority our Articles determine, and therefore Charity may well require the Magistrate to change them without any wrong to the Worship of God. 3. We appeal to the common judgement of the Impartial, whether in the nature of the thing, there be any thing that tells them, that it is undecent, to pray without a Surplice in the reading place, and not undecent to pray without in the Pulpit; And that it is undecent to baptise without Crossing, and not to receive the Lords Supper without: And that it is undecent for the Receiver to take the Lords Supper without kneeling, and not for the Minister to give it him standing that prayeth in the delivery.

[*These premised we answer to your first Reason, that those things which we call Indifferent, because neither expresly commanded nor forbidden by God, have in them a real goodnesse, a fitnesse, and decency, and for that cause, are imposed, and may be so by the Rule of St.* Paul, *by which Rule and many others, in Scripture a power is given, to men to impose Signs, which are never the worse surely, because they signifie something that is decent and comely, and so it is not doubtful whether such power be given; It would rather be doubtful, whether the Church could impose such idle Signs, if any such there be, as signifie nothing.*] §. 8. Answ. 1. 1 Cor. 14.

Repl. To your first Answer we reply. 1. We suppose you speak of a moral goodnesse; And if they are such indeed, as are within their power, and really good, that is of their own nature, fitter than their opposites, they may be imposed by just Authori-

ty by equal means, though not by Usurpers, nor by penalties that will do more harm than the things will do good. 2. Signs that signifie nothing, we understand not: It is one thing to be decent, and another (to signifie something that is decent: What you mean by that we know not. The Crosse signifieth our not being ashamed to professe the faith of Christ crucified, *&c.* Do you call that (*something that is decent*) It is something necessary to Salvation. 3. Signs are exceeding various: At present we use but two distinctions. 1. Some are signs, *Ex primaria intentione instituentis*, purposed, and primarily instituted to signifie (as an *Escucheon*, or a sign at an Inne door in common matters: and as the Sacrament, and Cross in sacred matters) and some are signs but consequently secondarily, and not essentially as intended by the Institutor (so hills and trees may shew us what a clock it is: and so every Creature signifieth some good of mercy or duty, and may be an object of holy meditation: So the colour and shape of our clothes, may mind us of some good, which yet was none of the primary, or proper end of the maker or wearer,) 2. Signs are either arbitrary expressions, of a mans own mind in a matter, where he is let free: Or they are covenanting signs between us and God in the Covenant of Grace, to work Grace on us as moral causes, and to engage us Sacramentally to him; Such we conceive the Crosse in Baptisme to be. The Preface to the Common-Prayer-book saith (*They are apt to teach & excite*, &c. Which is a moral operation of Grace: And the Canon saith (*It is an honourable badge, whereby the Infant is dedicated to him that died on the Crosse*) We are signed with it (in token that hereafter we shall not be ashamed to confess the faith of Christ crucified, and manfully to fight, *&c.*) now if a thing may be commanded meerly as a decent circumstance of worship, yet it is unproved that a thing, that in its nature as instituted, and in the primary intention is thus sacramentally to dedicate and ingage us in the Covenant to God, by signifying the grace and duty of the Covenant be lawfully commanded by man. 1. Decent Circumstances are necessary *in genere*; There must be some fit Time, Place, Gesture, Vesture, (as such) Utensils, *&c.* But that there be some such dedicating engaging signs, in our covenanting with God, signifying the Grace of the Covenant, and our state and duty as Souldiers under Christ (besides Gods Sacraments) this is not necessary *in genere*, and therefore it is not left to man to determine *de specie*. 2. If there be any reason for this use of the Crosse, it must be such as was in the Apostles dayes, and concerneth the universal Church in all ages and places, and then

the Apostles would have taken care of it; Thus much here in brief of signs, and more anon when you again call us to it.

[*To the second*) *that it is not a violation of Christs Royalty to make such Laws for decency, but an exercise of his power and authority, which he hath given to the Church: And the disobedience to such commands of Superiours is plainly a violation of his Royalty. As it is no violation of the Kings Authority, when his Magistrates command things according to his Laws; But disobedience to the command of those Injunctions of his Deputies, is violation of his Authority; Again, it can be no impeachment of Christs Laws as insufficient, to make such Laws for decency, since our Saviour as is evident by the Precepts themselves, did not intend by them to determine, every minute and circumstance of time, place, manner of performance, and the like, but only to command in general the substance of those duties, and the right ends that should be aimed at in the performance, and then left every man in particular (whom for that purpose he made reasonable) to guide himself by rules of reason, for private Services; And appointed Governours of the Church, to determine such particularities for the publick: Thus our Lord commanded Prayers, Fasting, &c. for the times and places of performance; he did not determine every of them, but left them to be guided as we have said; So that it is no impeachment of his Laws as insufficient, to make Laws for determining those particulars of decency, which himself did not, as is plain by his Precepts, intend to determine, but left us Governours for that purpose, to whom he said,* As my Father, sent me, even so send I you, and let all things be done decently, and in order; *of whom he hath said to us,* Obey those that have the over-sight over you; *and told us that if we will not hear his Church we must not be accounted as Christians, but Heathens and Publicans; And yet nevertheless they will not hear it, and obey it in so small a matter, as a circumstance of time, place, habit, or the like, which she thinks decent and fit, and yet will be accounted for the best Christians, and tell us that it is the very awe of Gods Law,* Deut. 12. 32. *that keeps them from obedience to the Church in these commands, not well considering that it cannot be any adding to the Word of God, to command things for order and decency which the Word of God commands to be done so as they be not commanded as Gods immediate Word, but as the Laws of men, but that it is undenyably adding to the Word of God, to say that Superiours may not command such things, which God hath no where forbidden, and taking from the Word of God, to deny that power to men, which Gods Word hath forgiven them.*] §. 9. A. 2.

Repl. To make Laws [to determine of undetermined circumstances necessary *in genere*, to be some way determined and left to Magistrates or Ministers *de specie*, and to do this according to the general rules of Scripture, and in order to the main end, and not against it, and is not against the Royalty or Will of Christ; But to make new dedicating covenating Symboles, to signifie the doctrine of the Covenant of Grace, and solemnly ingage us unto God, and place those in the publick Worship, which are not meer Circumstances, but substantial Institutions, not necessary *in genere* (that there should be any such at all, besides Gods Sacraments,) we fear this is a violation of the Royalty of Christ, and a reflection on his Laws as insufficient: For first, if it belong to the power proper to Christ, then it is a violation of his Royalty for any man to exercise it; But it belongeth to the power proper to Christ: *ergo*, &c. The minor is proved thus, If it belong to the universal head, or Ruler of the Church as such, then it belongs to the power proper to Christ (for we are ready to prove there is none under him, no universal head or ruler personally, or collectively and civilly one,) But, *&c.* If in the reason of it, it should be the matter of an universal Law, if of any then it should be the work of the universal Lawgiver, if any: But, *&c.* If in the reason of it, it be equally useful to the Church universal, as to any particular Church or Age, then it should according to the reason of it, be the matter of an universal Law if of any: But, *&c.* It hath the same aptitude, to engage us to a duty of universal necessity, and hath no reason proper to this age or place for it, but common to all. Moreover it is no where commited to the power or care of man, *ergo*, it is proper to the care and power of Christ, no text is shewed that giveth man power in such things: To do all things decently and orderly, and to Edification, is no giving of power on that pretence to make new covenanting dedicating signs, to do Gods work decently, *&c.* Is not to make more such of our own heads: it is but the right modifying of the work already set us. And to do all decently, orderly, and to edification, was a duty in *Moses* time, when yet such things as these in question might not be added by any but God: (when we say by God, we mean by his inspired instruments, and when we say by Christ, we mean by his inspired instruments:) if we should make Laws that every one is publickly to tast vinegar, & gall, as a sign that we are not ashamed of, but resolved through all flesh displeasing difficulties to follow Christ, that died so, & thus to engage, & dedicate our selves to him, this were to do more, than to do all things decently, and orderly which he appointed: If milk were to be publickly sucked or drunk, by all in profession, that we will feed on the sincere milk of his word, & so dedicate us to him by Covenant, or

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if we were to put on an Helmet, and other Armour in token that we will be his Souldiers to the death, and manfully fight under *&c.* These egagements by such publick signs, are Sacraments in the sense, as the word was used of old, when it signified a Souldiers solemn lysting, or covenanting with his Commander. Thus by distinguishing decent and orderly modes, and Circumstances necessary *in genere*, from new ordinances, even solemn dedicating, covenanting, or such like mystical signs, we have shewed you what we grant, and where you fail, and what is indeed a wrong to Christ, and an accusation of his Laws, and what not: and how unjust your following accusation of us is: (who never yet told you, we would be accounted the best Christians, but to desire to please Christ as near as we can, is not blame worthy.) Abundance of things of lesser moment than these, are commanded by God in the Law, to which he added that sanction, *Deut.* 12. 32. *What ever things I command thee, &c.* And we conceive that the words [*as my Father sent me so* &c.] had somewhat proper to the extraordinary mission, and if he hear not the Church *&c.* is neither spoken of a Church universal, nor of Magistrates making Laws for such Ceremonies, or signs. But if he hear not the Church, with which he was in Communion, and which admonisheth him for his sin, let the Church reject him from their Communion.

[*The Command for decent Ceremonies may still continue in the Church, notwithstanding the* 12. *of* Deut. *and so it may too for all the exceptions taken against them, by sundry learned, pious, and Orthodox persons who have judged them, they say, unwarrantable. And if Laws may be abrogated assoon as those that list not to obey will except against them, the world must run into confusion. But those that except are weak Brethren, whom by Christs Precept and example we must not offend. If by weak we understand ignorant, they would take it ill to be so accounted, and it is their own fault if they be, there having been much written, as may satisfie any that have a mind to be satisfied: And as King* James *of blessed memory said at* Hampton-Court, *If after so many years preaching of the Gospel, there be any yet unsatisfied, I doubt it proceeds rather out of stubbornesse of opinion, than out of tendernesse of Conscience, If by tendernesse of Conscience they mean a fearfulness to sin, this would make them most easy to be satisfied, because most fearful to disobey Superiours. But suppose there be any so scrupulous as not satisfied with what hath been written, the Church may still without sin urge her command for these decent Ceremonies, and not be guilty of offending her weak Brother, for since the scandal is taken* §. 10. A. 3.

by him, not given by her. it is he that by vain scrupulosity offends himself, and layes the stumbling-block in his own way.]

Repl. But the command for mans Institution of a new worship of God, or of Rites Sacramental, or so like to Sacraments as the Cross is, or for the unnecessary Imposition of unnecessary things, which should be left to every prudent Ministers discretion, and this upon pain of being cast out of the Church or Ministry, and the Law for subscribing that all these are lawful, and for swearing obedience to the Bishops, all these Laws are not to be found in Scripture. If you should but command your Servant to do what you bid him decently and orderly, you would think he mistook you, if upon that pretence he would do any other work, which he could but say tended to the decency of yours. And we would gladly hear what you think your selves is forbidden in *Deut.* 12. 32. if not such humane Ordinances? And why you forbear giving the truer sense of the Text. It is a sad case with the poor Church, when Gods wisdom, that made a few and necessary things the matter of his Churches concord, is no more valued; But we will be wiser, and when the experience of the Church that hath been torn into pieces 1400. years, by mens inventions, and needless usages, and impositions, is yet of no more force with us that come after them, but what ever can be said or done, or seen, we will still make Laws, that all men shall be *tantum non*, unchristened and damned, (that is cast out of the Ministry or Church Communion) that will not wear this or that, or bow thus or thus, or look this way or that way, or say this word or that word; and when we have laid such a needless snare, we will uncharitably cry out the world will be brought into confusion, because men that list not to obey, would have the Laws abrogated. Where hath Christ set you to make such Laws? Is it not work enough for us and you to obey the Laws that he hath made? Why made he none for postures, and vestures, and words, and teaching sins of this nature, if he would have had them? If he had not told us that there is one Law-giver, one Lord, and that his word is able to make us wise unto Salvation; and that he would lay no greater burden on us, than necessary things, and would not have us despise or judge each other on such occasions: If he had but told us, that he left any Officers after his inspired Apostles, for the making of Ceremonies, or new Laws of worship, or teaching ingaging signs for the Church, we would as gladly understand and obey his will in these things as you, what hurt is it to us to use a Crosse, or other Ceremony, if it were not for fear of disobeying God? Enforce Gods Laws

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upon us zealously if you will, and see if we will disobey. But that the world shall run into confusion, rather than we shall have leave to serve God as *Peter* and *Paul* did, without Crossing, Surplices, and Kneeling at the Sacrament, and then that we shall be reproached as the cause of all by our disobedience; God hath told the world by his Word, and will tell them by his Judgements, that this is not his way to Unity and Peace. As to the Argument from your Brethrens weakness we say first, It is not your strength to sleight it or them: Nor is it their weakness that they are willing to be esteemed weak. The Apostle called those weak, that placed a necessity in indifferent things, *Rom.* 14. And not those that understood their indifferency; But the truth is, the nature of things indifferent, is not well understood by all on either side, some may think evil of some things that deserve it not, and in this they are weak, though in other matters they may be strong. And for the rest we speak according to the worst that you your selves can charitably suppose, you can say no more of them, but that they are weaker, that is, in this know lesse than you, though perhaps we may take them to be stronger, that is, to be more in the right, yet are we not so confident as to censure you or others; but speak of things difficult, and doubtful as they are. But how prove you it, we would take it ill, to be our selves, or have those we speak of, accounted ignorant; in such things as these use us no worse than the ignorant should be used: and till you would turn a man out of the Ministry or Church, for being ignorant of the nature of a Ceremony, (which never was in his Creed, the Decalogue or Scripture) deal not so by us, that would be wiser if we knew how. That all our ignorance is our own fault we deny not, but it is an expresse of confidence and uncharitableness to tell us, that there is so very much written as may satisfie any man that hath a mind to be satisfied, and when we profess in his sight that knoweth the hearts, that we have a mind to be satisfied, and would know the truth at what rate soever if we knoew how; What would you have us do that we do not, to be satisfied? Do we not read as much for Ceremonies, as the dissenters use to do against them? Many Books against them are yet unanswered, and we never shunned any publick or private conference with any of you, and such reasonings as these are not like to convince us. If you will be the Judges of your Brethrens hearts, and say it is not tenderness of Conscience, but stubbornness, we shall refer that to the day when your hearts, and ours, shall be opened. Must none be tender Conscienc'd that dare not venture to obey you in such things? When you may with undoubted safety forbear the imposing of your Ceremonies, and so forbear

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the casting out of your brethren, if you will not; who shews lesse tenderneſſe of Conſcience? That the ſcandal is taken and not given, is ſtill the thing in queſtion, as to many things: and if it were not juſt occaſion of offence, you ought not to lay that which anothers weakneſſe will turn into a ſtumbling block unneceſſarily before them; if the Apoſtles Argument be good *Rom.* 14. the Church may not urge unlawful things, nor things meerly lawful upon ſuch penalties as will exclude things neceſſary. If an idle word be to be accounted for, an idle Law is not laudable, much leſſe when all men muſt be excluded the Miniſtry, or Communion, that ſcruple it: when yet a man may be a prophane ſwearer, for twelve pence an oath, and may ſwear an hundred times before he payes that twelve pence. A Papiſt ſhall pay twelve pence for not coming to Church, and a Proteſtant be thruſt out of your Communion, for not Kneeling at the Sacrament, and a Miniſter ſuſpended, impriſoned, undone for not croſſing a Child, or wearing a Surplice; May Magiſtrates or the Church thus urge their Commands? Can any thing be ſpoken plainer, than the Scripture ſpeaks againſt this courſe? And would you make the world believe that the brethren that do not all that you bid them, are ſo unreaſonably and obſtinately ſcrupulous, as to have no matter of offence, but what they lay before themſelves? When they have the practice of the Apoſtles, and the cuſtom of the Primitive Church, for many hundred years againſt you, and this called by them an Apoſtolical tradition, and decreed by the moſt uncharitable Councils that ever were. If you had but one of theſe (the decree of a general Council, or practiſe of all the pureſt Churches alone) for one of your Ceremonies, you would think him uncharitable, that ſo reproached you for pretending Conſcience.

§. 11. [*The caſe of St.* Paul *not eating of fleſh, if it offended his Brother, is nothing to the purpoſe, who there ſpeaks of things not commanded either by God, or by his Church, neither having in them any thing of decency or ſignificancy to ſerve in the Church, St.* Paul *would deny himſelf his own liberty, rather than offend his Brother, but if any man breaks a juſt Law or Cuſtom of the Church, he brands her for a lover of Schiſm, and Sedition,* 1 Cor. 11. 16.

Repl. But becauſe at our laſt meeting it was ſaid with ſo much confidence by one, that the caſe in *Rom.* 14. and 15. was nothing to ours, we ſhall here ſay the more to what you ſay, that Sr. *Pauls* not eating fleſh is nothing to the purpoſe: your reaſons are, firſt, becauſe he ſpeaks of nothing commanded by God or his Church. 2. nor of any thing of decency or ſignificancy to ſerve in the Church. To the firſt, we have

If you say that he then wrote not as a Governour; we answer, Yes: For he wrote as an Apostle, and wrote the Epistle that was to be a standing Law or Canon to them: If this be not an act of his Office, and Authority there was none such; And then you must say the like of all the rest of the Epistles. 2ly. Moreover, as *Paul* the Apostle excludeth all such Impositions; so he wrote to all the resident Pastours that were at *Rome*, for he wrote to the whole Church: and therefore these commands extend to the Governours, that they make not such things the matter of Contempt or Censures, or any uncharitable Course, but bear with one another in them. Will you call men obstinate self-offenders, that differ from you, when you have no better answers then these, to the plain decisions of the Holy Ghost? What we speak of *Rom.* 14. 15. we speak also of 1 *Cor.* 8. And 3ly. It is to the Rulers of the Church, that we are speaking, and it is they that answer us; and shall the Rulers say [if it were not a thing commanded we might bear with you] when it is themselves that command them ecclesiastically; and we intreat them but to forbear that, and to concur with us in petitioning the King, to forbear commanding them coercively, who no doubt will easily forbear it if they do their part. 4ly. Yea, *à fortiori*, it layeth a heavier charge on such Governours, then others: If it be so heinous a sin as *Paul* maketh it, to censure or despise one another, for meat and daies, and such like things; how much more to excommunicate, silence, and undo one another, and deprive thousands of souls of the preaching of the Gospel that consented not to their Pastours non-conformity? 5ly. *Paul* telleth you know that these things are not the Center, or matter of our necessary concord, but of mutual forbearance, & therefore condemneth all that will make them necessary to our united Ministry, or Communion. And the difference is wholly for the advantage of our cause. For those that *Paul* spake to, were not come so nigh as to go about to force others to do as they did: but only to despise them for not doing it. 2. And therefore to your second Reason we answer. 1. If the things had been different, yet so was *Pauls* injunction different from our Request; for *Paul* goeth so high as to command them to deny their own liberty in not eating lawful meats themselves, lest they offend and hurt their brethren: whereas we are now desiring you, that you would not force others to do that which they take to be a sin, and that with penalties that fall heavier on the Church then on them. They had on both sides fairer pretences then you have: The Cases before us to be compared, are four; The Case of the Refusers of meats, and observers of daies then; The Case of the users of those meats and non-observers of those daies; The Case of our Imposers, And the Case of non-Conformists. The pretence of their Refusers of

meats had in 1 *Cor.* 8. was that being offered to Idols; they thought it made them partakers of the Idolatry, and so they sin'd through weakness in being offended at others, and censuring them that used their Liberty: And had they not here a fairer pretence, for their offence and censures, than you for your Impositions? you cannot shew half so great an appearance of good in the things commanded, as they could do of evil in the things for which they were offended. And the offended censurer in *Rom.* 14. had this pretence, that the things was forbidden in Gods own Law, even the meats, which he refused; and the daies commanded which he observed: and he knew not that the Law in these matters of Order and Ceremony was abrogated (which *Peter* was ignorant of, when he refused to eat things common & unclean.) But you have no pretence of Gods own command, for the matter of your impositions, as these men had for the matter of their offence & censure, so that here you are in the worser-side. And for the other party that in 1 *Cor.* 8. abused their liberty, and *Rom.* 14. despised their brethren, they had a double pretence: one was that it was their liberty, and if every scrupulous party should drive them from their lawful meat and drink, they knew not whither they might drive them: another was, that the Law was abrogated by Christ; and therefore if they complied in practice with the scrupulous, or did not shew their difference, they might seem to be guilty of the restoring of the Law, and complying with the Jews, and the Hereticks, that both then were enemies to the Church, and agreed to this. Had not these men now a fairer pretence for eating 1 *Cor.* 8. and for the dissent shewed *Rom.* 14. then you ever yet produc'd for forcing others from Ministry and Church into sin and Hell, if they will not obey you against their consciences, and all for that which you never pretended to shew a command of God for, and others shew you, as they think, Scripture and Councils, and Customes against. To tell us then that *Paul* spake of things [not decent, & significant] is [pardon our plainness] to say much less then nothing: For it was not against imposing that *Paul* speaks, but using, and not using, censuring, and despising; And their Arguments were (suitable to their cause) of another kind of moment, then decency, or indecency, significancy, or insignificancy, even from supposed Idolatry, rejecting Gods Law and complying with the Jews and Hereticks in restoring the Law, and casting away the liberties purchased by Christ even in their private eating, & drinking. To be no more tedious now, we humbly offer in any way convenient to try out with that Reverend brother that so confidently asserted the disparity of the Cases, and to prove that these Scriptures, most plainly condemn your impositions now in question, though we should have thought that one impartial reading of them

might end the controverſie, and ſave the Church and you from the ſad effects. As to that 1 *Cor.* 11. 16. We anſwer, firſt, it is uncertain whether the word *Cuſtom* refer to the matter of Hair, or to Contention: ſo many Expoſitours judge (*q. d.* The Churches of God are not contentious) 2d. Here is no inſtitution (muchleſs by fallible men) of new Covenanting, dedicating, or teaching Symbols or Ceremony, nor is here any unneceſſary thing enjoyned: but that which nature, and the cuſtom of the country, had made ſo decent as that the oppoſite would have been abuſively undecent. This is not your Caſe. A Croſs or Surplice, is not decent by nature, or common reputation, but by inſtitution (that is not all: for if it be not inſtituted becauſe decent, it will not be decent becauſe inſtituted;) nor are theſe ſo decent, as the oppoſite to be indecent. The Apoſtles woſhipped God as decently without them, as you do with them; The Miniſter prayeth in the Pulpit as decently without the Surplice, as in the reading place with it. 3d. *Paul* doth but exhort them to this undoubted comelineſs, (as you may well do, if men will do any thing which nature or common reputation makes to be ſlovenly, unmannerly or indecent, as being covered in prayer or ſinging Pſalms, or any ſuch like, about which we will never differ with you,) but even here he talks not of force, or ſuch penalties as tend to the greater hurt of the Church, and the ruine of the perſon.

Sect. 12 A. 4. *That theſe Ceremonies have occaſioned many diviſions, is no more fault of theirs, then it was of the Goſpel that the preaching of it occaſioned ſtrife, betwixt father and ſon &c. The true cauſe of theſe diviſions is the cauſe of ours, which S.* Jam. *tels us is Luſt, and inordinat deſires of honors on wealoh, or licentiouſneſs, or the like; were theſe Ceremonies laid aſide, there would be the ſame diviſions, if ſome, who think* Moſes *and* Aaron *took too much upon them, may be ſufferd to deceive the people, and to raiſe in them vain fears and jealouſies of their Governours: but if all men would as they ought, ſtudy peace and quietneſs, they would find other and better fruits of theſe Laws of Rites and Ceremonies; as edification, decency, order and beauty in the ſervice and worſhip of God.*

Reply. Whether the Ceremonies be as innocent, as to diviſions as the Goſpel, (a ſtrange aſſertion) will better appear when what we have ſaid, and what is more fully ſaid by Dr. *Ames*, *Bradſhaw*, and others, is well anſwered. If the true cauſe of our diviſions, be as you ſay (luſt and inordinate deſires of honours and wealth, or licetiouſneſs) then the party that is moſt luſtful, ambitious, covetous, and licentious, are likeſt to be moſt the cauſe. And for luſt, and licentiouſneſs, we ſhould take it for a great attainment of our ends, if you will be intreated to turn the edge of your ſeverity againſt the luſtful, and licentious; O that

you would keep them out of the Pulpits, and out of the communion of the Church, till they reform! And for our selves, we shall take your admonitions, or severities, thankfully, when ever we are convicted by you of any such sins: We are loth to enter upon such comparison, between the Ministers ejected (for the most part,) and those that are in their Rooms, as tends to shew by this Rule who are likest to be the dividers. And for inordinate desires of honors and wealth, between your Lordships and us; we are contented that this Cause be decided by all *England*, even by our enemies at the first hearing, without any further vindication of our selves; and so let it be judged who are the dividers: only we must say, that your intimation of this Charge on us that seek not for *Bishopricks*, *Deaneries*, *Archdeaconries*, or any of your preferments; that desire not, nor could accept pluralities of Benefices, with cure of souls; that never sought for more then food and raiment with the Liberty of our Ministery, even one place with a tolerable maintenance, whose provoking cause hath been our constant opposition, to the Honors, Wealth, Lordships, and pluralities of the Clergy; yea who would be glad, on the behalf of the poor Congregations, if many of our brethren might have leave to preach to their Flocks for nothing; we say, your intimation maketh us lift up our hearts, and hands to Heaven, and think, Oh what is man! What may not by some History be told the world! Oh how desirable is the blessed day of the righteous universal judgement of the Lord! how small a matter till then, should it be to us to be judged of man! we hope upon pretence of not suffering us to deceive the people, you will not deny us liberty to preach the necessary saving truths of the Gospel, considering how terrible a Symptom, and Prognostick, this was in the Jews, 1 *Thes.* 2. 15, 16. Who both killed the Lord Jesus, and their own Prophets, and persecuted their Apostles; and God they pleased not, and were contrary to all men, forbidding to preach to the Gentiles, that they might be saved, to fill up their sins always; for wrath was come upon them to the utmost. We can as easily bear what ever you can inflict upon us, as the hinderers of the Gospel, and silencers of faithful Ministers, and troublers of the Churches, can bear what God can inflict on them. And so the will of the Lord be done.

Sect. 13. Cer. 3. *There hath been so much said not only of the lawfulness, but also of the conveniencies of these Ceremonies mention'd, that nothing can be added. This in brief may here suffice for the Surplice, that reason and experience teaches, that decent ornaments, and habits, preserve reverence and awe; held therefore necessary to the Solemnity of Royal Acts, and Acts of justice; and why not as well to the Solemnity of Religious Worship? And in particular no habit more suitable then white linnen which resemble*

purity, and beauty, wherein Angels have appeared, Rev. 15. *Fit for those whom the Scripture calls Angells; and that habit was ancient.* Chryso. Ho. 60. *ad pop. Antioch.*

Repl. First, if nothing can be added, then we doubt the unanswered Writings extant against these impositions, will never be well answered. 2ly. We are desirous, that no indecent Vestures or habits, be used in Gods service. Those that scruple the Surplice do it not as it is a habit determined of, as decent; but as they think it is made a holy vestment, and so part of external worship, as *Aarons* vestments were (as may be seen in the Arguments of *Cotton*, and *Nicholls*, lately printed together.

Sect. 14. *The Cross was alwaies used in the Church,* in immortali lavacro, Tertul. *And therefore to testifie our Communion with them, as we are taught to do in our Creed, as also in token that we shall not be ashamed of the Cross of Christ, it is fit to be used still, and we conceive cannot trouble the conscience of any that have a mind to be satisfied.*

Repl. That the Cross was alwaies used in the Church in baptism is an assertion certainly untrue, and such as we never heard or read till now. Do you believe it was used in the baptism of the *Eunuch*, *Lydia*, the Jaylor, *Cornelius*, the 300. *Acts* 3. or in those times? And when it did come up, it was with *Chrism*, and not ever any transient Image, and therefore you so far differ from the users. 2ly. The condemnation of genu-flection on the Lords daies in adoration, was at least as ancient and universal, and commanded by Councils when the Cross was not, and yet you can dispense with that, and many such usages. And if you will your selves fall in with custome, yet every ancient common custome, was never intended to be a matter of necessity to union or toleration of our brethren: use no other force about the Cross, than the Church then did. 3ly. Your saying that [you conceive it cannot trouble the conscience of any that have a mind to be satisfied] doth but express your uncharitable censoriousness, while your brethren have studied and prayed and conferred for satisfaction, (its like as much as you,) and profess their earnest desire of it, and their readiness to hear or read any thing that you have to say in order to their satisfaction.

Sect. 15. *The posture of kneeling best sutes at the Communion, as the most convenient, and so most decent for us, when we are to receive, as it were from Gods hand, the greatest of Seals of the Kingdom of heaven: he that thinks he may do this sitting, let him remember the Prophet Mal. offer this to thy Prince to receive his seal from his own hand sitting, see if he wil accept of it. When the Church did stand at her prayers, the manner of receiving was* more Adorantium. S. Aug. *Psal.* 98. Cyril. Catech. Mystag. 5. *Rather more then*

as

at prayers, since standing at prayer hath been generally left, and kneeling used instead of that, (as the Church may vary in such indifferent things;) now to stand at Communion, when we kneel at prayers were not decent, much lesse to sit, which was never the use of the best times.

Reply. To all this about Kneeling we say first, we have considered the Text in *Mal.* and what you say, and yet first, we find that our Betters even Christs Apostles, and the universal Church for many hundred years thought not kneeling more decent, nor did the Church in the first Age think sitting unmeet in that service to the King of the Church; and we hope you reprehend them not. 2ly. You require not the Adult that are baptized, to receive that Seal or Sacrament kneeling. 3ly. When kneeling at Prayers was in use, in the Apoples times, yet kneeling in the reception of the Sacrament was not. 4ly. Why can you so lightly put off both the practice, and Canons of the Church, in this more then in other such things? However you cannot here deny *de facto*, but that kneeling on the Lords daies in the receiving of the Sacrament was for many hundred years of the purer times of the Church dis-used, and condemned; And why do you not tell us what other general Council repealed this, that we may see whether it be such as we are any way bound by? When you say [the Church may vary in such indifferent things.] First, if kneeling or standing at prayer be an indifferent thing, then so are they at this Sacrament. 2ly. Then you follow the changes, and we the old pattern. 3ly. Then the Canons of general Councils, and Customes pretended to be from Apostolical tradition may be changed. 4ly. What is it that you call the Church, that changeth, or may change these? A Council or a popular custome? Bring us not under a forraign power. 5ly. The thing then being so indifferent and changeable, you may change it if you please for ends that are not indifferent. 6ly. And if now the Ministers may pray standing, why may not the people receive standing. 7ly. When you say that to sit was never the use of the best times] you deny the Apostles and Primitive times to be the best: as to the extent of the Church they were not the best, but as to purity of administrations they were.

Sect. 16. *That there were ancient Liturgies in the Church is evident, S.* Chrysostom, *S.* Basil, *and others, and the Greeks tells us of S.* James's, *much elder then they; and though we find not in all ages whole Liturgies, yet it is certain that there were such in the best times, by those parts which are extant, as* Sursum Corda, *&c.* Gloria Patri, *&c.* Benedicite, Hymnus, Cherubinus, *&c.* Verè dignum & justum, *&c.* Dominus vobiscum. Et cum spiritu tuo, *with divers others. Though those that are extant may be interpolated, yet such things as are found in them all consistent to Catholick and*

primitive doctrine, may well be presumed to have been from the first, especially since we find no original of these Liturgies from general Councils.

Reply. We know there wanteth not a *Lindanus*, a *Coccius*, to tell the world of S. *Peter's* Liturgy, which yet prayed that by the intercession of S. *Peter*, and *Paul*, we may be defended, *&c.* and mentioneth *Linus, Cletus, Clemens, Cornelius, Cyprian, Lucia, Barbara*, and abundance such: shal we therefore conclude, that there were Liturgies from the first? and that what is here consentient to Antiquity, was in it? There wants not a *Marg. de la Bigne, à Greg. de Valent. à Coccius* to commend to us the Liturgy of *Mark*, that prayeth, *Protege Civitatem istam propter Martyrem tuum & Evangelistam Marcum, &c.* And tells us, that the King where the Author lived was an Orthodox Christian, and prayeth for the Pope, Subdeacons, Lelors, Cantors, Monks, *&c.* Must we therefore believe that all that's Orthodox in it is ancient? So there wants not a *Bign. Bellarm.* &c. to tell us of S. *James* his Liturgy, that mentions the Confessours, the *Deiparam*, the *Anchorets*, *&c.* which made *Bellarm.* himself say [*de Liturgia Jacobi sic sentio, Eam aut non esse ejus, aut multa à posterioribus eidem addita sunt.*] And must we prove the Antiquity of Liturgies by this, or try ours by it? There wants not a *Sanctetius*, a *Bellarm.* a *Valentia*, a *Peresius* to predicate the Liturgy of S. *Basil*, as bearing witness to transubstantiation, for the sacrifice of the *Mass* for praying to Saints, *&c.* When yet the exceeding disagreement of Copies, the difference of some forms from *Basils* ordinary forms, the prayers for the most pious and faithful Emperours, shew it unlikely to have been *Basils*: many predicate *Chrysostoms Mass* or *Liturgy*, as making for praying to the dead, and for them, the propitiatory Sacrifice of the *Mass*, &c. when in one edition, *Chrysostom* is prayed to in it, saith *Cook*: in another, *Nicolaus*, and *Alexius* that lived 1080. is mentioned: in another, doctrines are contained (as *de Contaminata Maria*) &c. clean contrary to *Chrysostoms* doctrine: must we now conclude that all is ancient, that is Orthodox, when one Copy is scarce like another? or can we try our *Liturgies* by such as this? The shreds cited by you prove a *Liturgy* indeed, such as we have used while the Common-Prayer-Book was not used, where the Psalms, the words of Baptism, and the words of Consecration, commemoration and delivery of the Lords Supper, and many other were used in a constant form, when other parts were used as the Minister found most meet, so *Sursum Corda* was but a warning before, or in the midst of devotion, such as our [Let us pray] and will no more prove that the substance of prayer mas not left to the Ministers present or prepared Conceptions, than *Ite missa est*, will prove it. The *Gloria Patri Bellarm.* himself saith, according to the common opinion was formed

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in the council of *Nice*, which was in the 4th Century? And even then such a particular testimony against the *Arrians* might well stand with a body of unimposed prayers, and rather shews that in other things they were left at liberty; if the *Benedicite*, the *Hymnes*, or other passages here mentioned, will prove such a Liturgy as pleaseth you, we pray you bear with our way of worship, which hath more of *Hymnes* and other forms, then these come to; That these *Liturgies* had no original from general Councils adds nothing with us to their Authority, but sheweth that they had an arbitrary original: and all set together, shews that then they had many *Liturgies* in one Princes Dominion, and those alterable, and not forced, & that they took not one *Liturgie* to be any necessary means to the Churches unity or peace, but bore with those that used various at discretion. We wel remember that *Tertul.* tels the Heathens that Christians shewed by their conceived Hymnes, that they were sober at their religious feasts, it being their custome [*ut quisque de scripturis sanctis, vel de proprio ingenio pttest, provocetur in medium Deo canere*] *Apol. cap.* 39. Note here 1. that though there be more need of forms for singing then for praying, yet even in this, the Christians in publick had then a liberty of doing it *de proprio ingenio*, and by their own wit or parts. 2. That those that did not *de proprio ingenio*, did it *de scripturis sanctis*, and that there is no mention of any other *Liturgie*, from which they fetch so much as their Hymnes. And the same *Tertul. Apol. cap.* 30. describing the Christians publick prayer saith [*sine monitore, quia de pectore, oramus*] [we pray without a *Monitor* or *promptor*, because we doe it from the heart, or from our own breast,] And before him *Just. Mart. Ap.* 2. *p.* 77. saith, ὁ προεσὼς ἐυχας ὁ Μύσης καὶ ἐυχαρισίας ὅση δύναμις ἀυτῶ ἀναπέμπει καὶ ὁ λάος ἐπευφημεῖ λέγων τὸ Ἀμήν. But if all these words seem not plain enough to some, it is no wonder, when they rest not in the greater plainness of the holy Scriptures, where prayer is so frequently mentioned, as much of the imployment of believers; & so many directions, encouragements & exhortations given about it: & yet no *Liturgie* or stinted forms, except the Lords prayer, is prescribed to them, or once made mention of, no man directed here to use such, no man exhorted to get him a prayer-book, or to read or learn it, or to beware that he add or diminish not: whereas the holy Scripturs that were then given to the Church, men are exhorted to read, & study, & meditate in, & discourse of, and make it their continual delight: and it's a wonder that *David*, that mentions it so oft in *Psalm* 119, doth never mention the *Liturgy* or *Common-prayer-book*, if they had any: And that *Solomon*, when he dedicated the house of prayer, without a Prayer-book, would onely beg of God, to heare [what Prayers, or what Supplication soever, shall be made

of any man, or of all the people of Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in that house] 2 *Chron.* 6. 29. and that he giveth no hint of any Liturgy or form, so much as in those common Calamities; and talks of no other book then the knowledge of their own sores, and their own griefs: And in the Case of Psalms, or singing unto God; where it is certain, that they had a Liturgy or form, (as we have,) they are carefully collected, preserved, and delivered to us, as a choice part of the holy Scripture. And would it not have been so with the prayers? or would they have been altogether unmentioned, if they also had been there prescribed to, and used by the Church, as the Psalmes were? Would Christ and his Apostles, even where they were purposely giving rules for prayer, and correcting its abuse, as *Matth.* 6. 1 *Cor.* 14. &c. have never mentioned any forms but the Lord's Prayer, if they had appointed such, or desired such to be imposed, and observed? These things are incredible to us when we most impartially consider them. For our own parts, as we think it uncharitable to forbid the use of Spectacles to them that have weak eyes, or of Crutches to them that have weak Limbs; and as uncharitable to undo all that will not use them, whether they need them or not: So we can think no better of them, that will suffer none to use such forms, that need them; or that will suffer none to pray, but in the words of other mens prescribing, though they are at least, as able as the prescribers. And to conclude, we humbly crave, that ancient customs may not be used against themselves, and us; and that you will not innovate, under the shelter of the name of Antiquity. Let those things be freely used among us, that were so used in the purest primitive times. Let unity and peace be laid on nothing, on which they laid them not; let diversity of Liturgies and Ceremonies be allowed, where they allow'd it. May we but have love and peace, on the Terms that the ancient Church enjoyed them, we shall then hope we may yet escape the hands of uncharitable destroying Zeal; we therefore humbly recommend to your observation the concurrent Testimony of the best Histories of the Church concerning the diversity of Liturgies, Ceremonies, and modal observances in the several Churches under one and the same civil Government: and how they then took it to be their duty to forbear each other in these matters, and how they made them not the test of their Communion, or center of their peace. Concerning the observation of *Easter* it self, when other Holy dayes, and Ceremonies were urged, were less stood upon, you have the judgement of *Irenæus*, and the *French* Bishops, in whose name he wrote in *Euseb. Hist. Eccl. l* 5. *c.* 23. Where they reprehend *Victor* for breaking peace with the

Churches, that differed about the day, and the antecedent time of fasting, and tell him that the variety began, before their times, when yet they nevertheless retained peace, and yet retain it; and the discord in their fasting declared, or commended the concord of their faith, that no man was rejected from Communion by *Victor*'s, predecessors on that account, but they gave them the Sacrament, and maintained peace with them, and particularly *Polycarp*, and *Anicetus*, held Communion in the *Eucharist*, notwithstanding this difference. *Basil Epist. 63.* doth plead his cause with the *Presbyters*, and whole Clergy of *Neocæsarea*, that were offended at his new *Psalmodie*, and his new order of *Monasticks*: but he only defendeth himself, and urgeth none of them to imitate him, but telleth him also of the novelty of their own Liturgy, that it was not known in the time of their own late renowned Bp. *Greg. Thaumaturgus*, telling them that they had kept nothing unchanged to that day of all that he was used to, (so great alterations in 40 years were made in the same Congregation) as he professeth to pardon all such things, so be it the principal things be kept safe. *Socrat. Hist. Eccl. l. 5. c. 21.* about the *Easter* difference saith, that neither the Apostles, nor the Gospels, do impose a yoke of bondage on those that betake themselves to the doctrine of Christ, but left the Feast of *Easter*, and other Festivals, to the observation of the free and equal judgement of them that had received the benefits. And therefore because men use to keep some Festivals, for the relaxing themselves from labours, several persons in several places, do celebrate, of custom, the memorials of Christs passion arbitrarily, or at their own choice. For neither our Saviour, nor the Apostles commanded the keeping of them by any Law, nor threaten any mulct, or penalty, *&c.* It was the purpose of the Apostles not to make Laws for the keeping of Festivals, but to be Authors to us of the reason of right living, and of piety. And having shewed that it came up by private custom, and not by Law, and having cited *Irenæus*, as before he addeth, [that those that agree in the same faith, do differ in point of Rites and Ceremonies] and instancing in divers, he concludeth that because no man can shew in the monuments of Writings any Command concerning this, it is plain, the Apostles herein permitted free power to every ones mind and will; that every man might do that which was good, without being induced by fear, or by necessity.] And having spoken of the diversity of customs, about the Assemblies, Marriage, Baptism, *&c.* He tells us that even among the *Novatians* themselves, there is a diversity in their manner of their praying [and that among all the forms of Religions and Parties, you can no where find two, that consent among themselves in the manner of their praying.] And repeating the decree of the Holy Ghost,

Act 15. [To impose no other burden but things necessary] he reprehendeth them, that neglecting this, will take Fornication as a thing indifferent; but strive about Festivals, as if it were a matter of life, overturning Gods Laws, and making Laws to themselves, *&c.*] And *Sozomen Hist. Eccles. l.* 7. *c.* 18. and 19. speaketh to the same purpose, and tells us, that the *Novatians* themselves determined in a Synod at *Sangar* in *Bythinia*, that the difference about *Easter* being not a sufficient Cause for breach of Communion, all should abide in the same concord, and in the same Assembly, and every one should celebrate this Feast as pleased himself: and this canon they called ἀδιάφορον, and *c.* 19. He saith of *Victor*, and *Polycarp*, that [they deservedly judged it frivolous, or absurd, that these should be separated on the account of a custom, that consented in the principal heads of Religion: For you cannot find the same traditions in all things alike, in all Churches, though they agree among themselves] and instancing in some Countries, where there is but one Bishop in many Cities, and in other Bishops are ordained in the Villages.] After many other instances, he adds [that they use not the same prayers, singings or readings, nor observe the same time of using them.] And what Liturgy was imposed upon *Constantine* the Emperonr, or what Bishops or Synods, were then the makers of Lyturgies, when he himselfe made publick prayers for himself and auditory, and for his Souldiers? *Euseb. de vit. Constantini, l.* 4. *c.* 18. 20, &c. But the diversity, liberty, and change of Lyturgies in the Churches under the same Prince, are things so well known, as that we may suppose any further proof of it to be needless. In the conclusion therefore, we humbly beseech you, that as Antiquity and the custom of the Churches in the first ages, is that which is most commonly, and confidently pleaded against us, that your mistake of Antiquity may not be to our Cost, or paid so dear for, as the loss of our Freedom, for the serving of God in the work of the Ministery to which we are called; we beseech you let us not be silenced or cast out of the Ministery or Church, for not using the Liturgy, Cross, Surplice, kneeling at the Sacrament, till ye have either shewed the world that the practice or Canons of the Catholick Church have led you the way as doing it, or requiring it to be done. And make not that so necessary as to force men to it on such dreadful terms, which the ancient Churches used with diversity & indifferency of liberty, we beseech you shew the world some proof, that the ancient Churches did ever use to force, or require Ministers to subscribe to their Liturgies, as having nothing in them contrary to the word of God, or to swear obedience to their Bishops, before you impose such things on us, while yet you pretend to imitate Antiquity. And have but the moderation towards your brethren: as in suffering, or at death, or judgment, you would

moſt appear. Remember how unpleaſing the remembrance of ſuch differences about Ceremonies was to Bp. *Ridley*, as towards Bp. *Hooper*, when they were in priſon: and how the *Arrians* fury made the Orthodox gladly to go to the Churches of the *Novatians*, and meet with them and join with them in prayer, and had almoſt been united with them in the bond of Concord, if the *Novatians* in a ſtiffe maintaining of their old cuſtoms had not utterly refuſed it; But yet in other matters they embraced each other with ſo ſingular a benevolence and love, that they would willingly have died for each other] as *Socrat.* tels us *Hiſt. l.* 2 *c.* 30. And may we not all here ſee our duty? When *Atticus* was urg'd to deny to the *Novatians* the Liberty of their meetings within the City, he refuſed it, becauſe they had ſuffer'd for their faith in the *Arrians* perſecution, & chang'd nothing in the faith, though they ſeparated from the Church: and was ſo far from violence againſt diſſenters, as that he gave large relief to them, that differed from him in Religion, *Socrates Hiſt l.* 7. *c.* 25. It was the much praiſed ſaying of *Theodoſius* to him that asked him, Why he put none to death that wrong'd him [I would I could rather make them that are dead alive] *Socrates l.* 7. *c.* 22. Much more ſhould Chriſtian Bps. be enemies to cruelty who know that charity is more eſſential to Chriſtianity then this, or that form of Liturgy, or ceremonies. If you think it inſufferable that we ſhould have difference about ſuch things, remember that there wil be no perfect Unity til there is perfect Charity, and ſanctity; and that deſtroying one another, and conſequently deſtroying Charity, is an unhappy way to Unity. And that Unity is to be held in things neceſſary, & liberty in things unneceſſary, and Charity in both: remember that it was in a far greater difference, where *Conſtantine* perſwadeth the Chriſtians to mutual forbearance by the example of the Philoſophers, that ſuffered differences in abundance of ther opinions, *Euſeb. de vita Conſtant. l.* 2. *c.* 67. And that *Valens* the *Arrian* was made more moderate, and abated his perſecution of the Orthodox by the Oration of *Themiſtius*,, who bid him not wonder at the diſſentions of Chriſtians, for they were ſmall if compared with the multitude & croud of opinions that are among the heathen Philoſophers as being more then 300. And that God will by the diverſity of opinions manifeſt his glory, & make men the more reverence him who is ſo hardly known] *Socrat. l.* 4. *c.* 27. Thoſe that differ from you in theſe tolerable Caſes cannot change their own Opinions; But you can, if you will, forbear hurting of your brethren. Do that which you can do, rather then urge them by unſuitable means to that which they cannot do. Theſe are not matters ſufficient to juſtifie contention, & uncharitable uſage of your brethren. When many of the *Macedonian* faction petition'd the good Emperour *Jovianus* to depoſe thoſe that affirmed the ſon to be unlike the fa-

ther

ther, and to put their party in their places, he gave them no answer but this [I hate contention, and I love and honour them that are addicted to concord] *Socrat. l.4.c.21.* [Then, saith *Euseb. Hist. l.8. c.1.* did the Lord obscure the daughter of *Sion*, and cast down the glory of *Israel* &c. When those that seem'd our Pastors, rejecting the rule of godliness, were inflam'd among themselves with mutual contentions, & drove on only those contentions, threatnings, emulations, mutual hatred and ennity, & the like, Tyrants prosecuted their Ambitions.] We thought it no impertinent digression here to take this occasion again to crave your exercise of the ancient Charity, and our enjoyment of the ancient liberty, instead of forcing the anciently free Liturgy, and Ceremonies, and that by improportionable penalties; And if yet we cannot prevail with you, we shall still beg for peace of the God of peace, where we have better hopes to be heard, and shall hold on in seeking it, how ill soever our endeavours may be interpreted or succeed. And as the good man wept, *Socr. l.4.c.18.* when ha saw a woman pompously adorned, because he was not so careful to please God, as she was to allure men: so we shal confess we ought to weep that we cannot be more charitable, & laborious in building up the *Church* in holiness and peace, than others are by uncharitable courses, to afflict it. And it shal be our hope that whether by their labors, or their sufferings, God will serve and honor himself, by those many faithful servants of his, whom he hath called into his work, and whose cause we plead, and that however they are used they shal not be unuseful to the ends of their vocation. As *Theodoret* observes, *Hist. l.4.c.30.* that in a Calamitous time, [the Moderator of the Universe raised up such guides as were sufficient in so great a fluctuation, and opposed the valour of the Leaders, to the greatness of the enemies incursion, & gave the best remedies in the hardest times of Pestilence,] so that the banished Pastors did from the uttermost parts of the earth corroborate their own and refute the adversaries by their writings.] And for our selves, as we were truly desirous to do our parts to preserve your reputation with the flocks, in order to the success of your Government for their good, and never envied you, even that worldly honour or revenew, which yet some have thought unsutable to the simplicity and employment of Christs Ministers: so if you wil neither suffer us quietly to serve God or conscionably to serve you, we shal be the less sollicitous for that part of our task, from which you have power to discharge us. And as *Basil* said to *Valens* the Emperour that would have him pray for the life of his Son [If thou wilt receive the true faith, & restore the Churches to concord, thy son shall live. which when he refused, he said [The wil of God then be done with thy Son,] so we say to you: If you will put on Charity, and promote your brethrens and the Churches

peace,

peace, God will honour you, and good men will honour you, and your calling will have advantage by it. But if you will do contrary, the Will of the Lord be done with your honors. But know that them that honour him, he will honour, and those that despise him shall be lightly esteem'd: and that by the course of uncharitable violence, which we deprecate, you will most deeply wound the Cause of your Preheminence, even more than its adversaries could have done. And if it be the will of God, that suffering at home where we have served him, must be our Lot, we doubt not but he will furnish us with strength, and patience, and we shall remember such ensamples as *Ruffin* recordeth, *Hist. l. 2. c. 3.* When a military Bishop sent his Souldiers, to assault 300 scattered Christians, there appeared a strange kind of warfare, when the assaulted offered their necks, saying only, *Amice, ad quid venisti?* Friend, why camest thou thither? Or if we must be removed from the land of our Nativity, as *Maris* told *Julian*, He thank't God that had deprived him of his sight, that he might not see the face of such a man, *Socrat. Hist. l. 3. c. 10.* So we shall take it as a little abatement of our affliction, that we see not the Sins and Calamities of the people, whose peace and welfare we so much desire. Having taken this opportunity here to conclude this part with these Requests and Warnings; we now proceed to the second part, containing the particulars of our Exceptions, and your Answers.

Concerning Morning and Evening Prayer.

Sect. 1. [Rubr. 1. *We think it fit that the* Rubrick *stand as it is, and all to be left to the discretion of the Ordinary.*]

Reply. We thought the end and use more considerable than custom, and that the *Ordinary* himself should be under the rule of doing to edification

Sect. 2. Rub. [*For the reasons given in our Answer to the* 18th *General, whither you refer us, we think it fit that the* Rubrick *continue as it is.*]

Reply. We have given you reason enough against the imposition of the usual Ceremonies; and would you draw forth those absolute ones to increase the burden?

Sect. 3. *Lords* Pr. [Deliver us from evil. *These words*, For thine is the Kingdom, *&c. are not in S.* Luke, *nor in the ancient Copies of St.* Matth. *never mentioned in the ancient Comments, nor used in the* Latin Church, *therefore questioned whether they be part of the Gospel: there is no reason that they should be always used.*

Reply. We shall not be so over-credulous as to believe you, that these words are not in the antient copies: It is enough that we believe that some few antient copies have them not; but that the most (even the generality

except

except those few) have them. The judgement of our English Translators, and almost all other Translators of *Matth.* and of the reverend B. of *Chester*, among your selves, putting the Copy that hath it in his Bible, (as that which is most receiv'd, and approved by the Church,) do shew on which side is the chief authority: if the few Copies that want it had been thought more authentick and credible, the Church of *England* and most other Churches would not have preferred the copies that have this doxology. And why will you in this contradict the later judgement of the Church, expressed in the Translation allowed and imposed? The *Syriack*, *Ethiopick*, and *Persian* translations also have it: and if the *Syriack* be as antient as you your selves even now asserted, then the antiquity of doxology is there evident; and it is not altogether to be neglected, which by *Chemnitius* and others is conjectured, that *Pauls* words in *Tim.* 4. 18. were spoken as in reference to this Doxology. And as *Pareus* and other Protestants conclude, it is more probable the *Latines* neglected than that the *Greeks* inserted of their own heads this sentence. The *Socinians* and *Arrians* have as fair pretence for their exception against 1 *John* 5. 6, 7. *Musculus* saith, [*non cogitant vero similius esse, ut Græcorum ecclesia magis quàm Latina, quod ab Evangelistis Græce scriptum est, integrum servarit, nihilq; de suo adjecerit. Quod de Græca ecclesia dico? vidi ipse vetustissimum Evangelium secundum* Matth. *Codicem* Chaldæis *& Elementis, & Verbis conscriptum, in quo Coronis ista perinde atque in Græcis legebatur. Nec* Chaldæi *solum, sed & Arabes Christiani pariformiter cum Græcis orant, & Exemplar Hebræum à docto & celebri* D. Sebast. Munstero *vulgatum. hanc ipsam Coronidem habet; Cum ergo consentiunt hâc in re* Hebræorum, Chaldæorum, Arabium, *&* Græcorum *Ecclesiæ contra omnes reliquas, tantum tribuitur, authoritatis, ut quod sola diversum legit, ab Evangelistis traditum esse credatur: quod vero reliquæ omnes concorditer habent & orant, pro addititio & peregrino habeatur.* And that *Luke* hath it not, will no more prove that it was not a part of the *Lords Prayer* than all other omissions of one Evangelist, will prove that such words are corruptions in the other, that have them. All set together give us the Gospel fully, and from all we must gather it.

Sect. 4. Lords Pr. often used, [*It is used but twice in the morning, and twice in the Evening Service, and twice cannot be called often, much lesse so often. For the* Letany, Communion, Baptism, *&c. they are Offices distinct from morning and evening prayer, and it is not fit that any of them should want the* Lords Prayer.]

Reply. We may better say, we are required to use it six times every morning than but twice, for it is twice in the Common morning prayer, and once in the Letany, & once in the Communion service, & once at Baptism (which

(which in great Parishes is usual every day) and once to be used by the Preacher in the Pulpit. And if you call these distinct offices, that maketh not the Lords Prayer the seldomer used: sure we are, the Apostles thought it fit that many of their prayers should be without the Lords Prayer.

Sect. 5. Glor. Patri. [*This Doxology being a solemn Confession of the blessed* Trinity *should not be thought a burden to any Christian* Liturgy, *especially being so short as it is: neither is the repetition of it to be thought a vain repetition, more than* His mercy endureth for ever, *so often repeated*, Psal. 136. *We cannot give God too much glory; that being the end of our creation, and should be the end of all our Services.*]

Reply. Though we cannot give God too much glory, we may too often repeat a form of words, wherein his name and glory is mentioned: there is great difference between a Psalm of praise, and the praise of our ordinary prayers: more liberty of repetition may be taken in Psalms, and be an Ornament; and there is difference between that which is usual (in one Psalm of 150.) and that which is our daily course of Worship. When you have well proved that Christs prohibition of *battology* extendeth not this (*Matth. 6.*) we shall acquiesce.

Sect. 6. P. 15. Ru. 2. [*In such places where they do sing*, &c.] *The* Rubr. *directs only such singing, as is after the manner of distinct reading, and we never heard of any inconvenience thereby, and therefore conceive this Demand to be needless.*]

Reply. It tempteth men to think they should read a singing tone: and to turn reading Scripture into singing, hath the inconvenience of turning the edifying simplicity and plainness of Gods service into such affected unnatural strains and tones, as is used by the Mimical, and Ludicious, or such as feign themselves in raptures: and the highest things (such as words and modes that signifie Raptures) are most loathsome, when forced, feigned, and Hypocritically affected; and therefore not fit for Congregations, that cannot be supposed to be in such Raptures; this we apply also to the sententious mode of prayers.

Sect. 7. Benedicite. [*This Hymn was used all the Church over*, Conc. Tolet. Can. 13. *and therefore should be continued still, as well as* Te Deum, (Ruffin. Apol. cont. Hieron.) *or* Veni Creator, *which they do not object against as Apocryphal.*]

Reply. You much discourage us in these great straits of time to give us such loose and troublesome citations; you turn us to *Ruffin. Apol.* in gross, and tell us not which of the Councils of *Tolet* (among at least 13.) you mean: but we find the words in Council 4. But that provincial Spanish Council, was no meet Judge of the Affairs of the universal Church, unto the universal Church: nor is it certain by their words whether (*quem*)

refer not to (*eadem*) rather than to (*Hymnum* :) but if you so regard that Council, remember that Can. 9. it is but once a day that the Lords prayer is injoyned, against them that used it on the Lords day only : and that Can. 17. it is implyed, that it was said but once on that day. The *Benedicite* is somewhat more cautelously to be used than *humane Compositions*, that professe to be but humane; when the Apochryphal writings that are by the Papists to be Canonical, and used so like the Canon in our Church, we have the more cause to desire that a sufficient distinction be still made.

In the Letany.

Sect. 1. *The alterations here desired are so nice, as if they that made them were given to change.*

Reply. We bear your Censure : but professe, that if you will desert the products of Changers, and stick to the unchangeable Rule delivered by the Holy Ghost, we shall joyfully agree with you. Let them that prove most given to change, from the unchangeable Rule and Ensamples, be taken for the hinderers of our unity and peace.

Sect. 2. *From all other deadly sin, is better, than, From all other hainous sin] upon the reason here given ; because the wages of sin is death.*

Reply. There is so much mortal poison in the Popish distinction of mortal, and venial sin, (by which abundance of sins are denyed to be sins at all properly, but only Analogically) that the stomack that feareth it, is not to be charged with niceness. The words here seem to be used by way of distinction, and all [deadly sin] seemeth not to be spoken of [all sin.] And if so, your reason from *Rom, 6.* 23. is vain, and ours firm.

Sect. 3. *From sudden death, as good as, From dying suddenly, which therefore we pray against, that we may not be unprepared.*

Reply. We added [unprepared] as expository, or hinting to shew the reason why sudden death is prayed against, and so to limit our prayers to that sudden death, which we are unprepared for; there being some wayes of sudden death no more to be prayed against, than death it self simply considered may. When you say [from sudden death] is as good as from dying suddenly] we confesse it is, But not so good as [from dying suddenly, and unpreparedly : We hope you intend not to make any believe, that our turning the Adjective to an Adverb was our Reformation. And yet we wondered to hear this made a common jest upon us, as from those that had seen our papers: Would you have had us said [from sudden and unprepared death?] you would then have had more matter of just exception against the words [unprepared death] than now you have against dying

 suddenly :

suddenly: A man may be well prepared to die suddenly by Martyrdom for Christ, or by War for his Prince. and many other wayes.

Sect. 4. [*All that travel,*] *as little lyable to exception as* [*those that travel*] *and more agreeable to the phrase of Scripture*, 1 Tim. 1. 2. *I will that prayers be made for all men.*]

Reply. An Universal is to be understood properly, as comprehending all the Individuals, and so is not an indefinite; And we know not that we are bound to pray for Thieves, and Pyrates, and Traytors that travel by Land, or Water, on such errands as *Faux*, or the other Powder-plotters, or the *Spanish* Armado in 88. or as *Parry* or any that should travel on the Errand as *Clement* or *Raviliac*, did to the two King *Henry*'s of *France*; Are these Niceties with you?

Sect. 5. P. 16. [*The* 2d. Collect, *&c.*] *We do not find, nor do they say, what is to be amended in these Collects; therefore to say any thing particularly, were to answer to we know not what.*]

Reply. We are glad that one word in the proper Collects, hath appeared such to you as needs a Reformation, especially when you told us before that the Liturgy was never found fault with by those to whom the name of Protestant most properly belongs;) which lookt upon our hopes of Reformation, almost as destructively as the Papists Doctrine of Infalibility doth, when we deal't with them. As for the Collects mentioned by us, you should not wonder that we brought not in a particular Charge against them For first, we had a conceit that it was best for us to deal as gently and tenderly as we could with the faults of the Liturgy, and therefore we have under our Generals, hid abundance of particulars, which you may find in the Abridgement of the *Lincolnshire* Ministers, and in many other Books; And Secondly, we had a conceit, that you would have vouchsafed to treat with us personally in presence, according to the sense of his Majestie's Commission, and then we thought to have told you particularly of such matters: But you have forc'd us to confesse that we find our selves deceived.

The Communion Service.

Sect. 1. P. 17. Kyries. *To say* [*Lord have mercy upon us*] *after every Commandment is more quick and active, than to say it once at the Close, and why Christian people should not upon their knees ask their pardon for their life forfeited for the breach of every Commandment, and pray for Grace to keep them for the time to come, they must be more than Ignorant that can scruple.*

Reply

Reply. We thank you for saying nothing against our four first requests though we are thought more than ignorant for our scruple, we can truly say, We are willing to learn. But your bare Opinion is not enough to cure Ignorance, and more. By your reason, you may make kneeling the Gesture for hearing the Scriptures read, and hearing Sermons, and all; If you will but interweave prayers, he must be more than ignorant that will not kneel. The universal Church of Christ was more than ignorant for many hundred years, that not only neglected, but prohibited Genuflexion in all adoration each Lords day: when now the 20*th.* of *Exod.* or 5*th.* of *Deut.* may not be heard or read without kneeling, save only by the Clergy.

Sect. 2. P. 18. Homilies. *Some Livings are so small, that they are not able to maintain a licenced Preacher, and in such and the like Cases this provision is necessary: nor can any reason be given, why the Minister's reading a Homily, set forth by common Authority, should not be accounted preaching of the Word, as well as his reading (or pronouncing by heart) a Homily, or Sermon of his own, or any other mans,*

Repl. When the Usurper would quickly have brought Livings to that competency, as would have maintained able Preachers, we may not question whether just Authority will do it. 2*ly.* When abundance of able Ministers cast out, would be glad of liberty to preach for nothing, this pretence hath no taste, or sense in it. 3*ly.* When we may not without the imputation of uncharitableness once imagine, that your Lordships with your Deans, and other Officers, do not value the saving of souls above money, we may conclude, that you will voluntarily allow so much out of your ample Revenues, as will supply such places or many of them; The rather because we find you charging them, as desiring inordinately the honours, and wealth of the World, that would have had all Ministers to have had 100. *li.* or 80. *li. per annum* a piece: and therefore may conclude that you will take no more, if you hate that sin, more than they do that are accused of it. But the next place of your Answer frighteth us more: to which we say, that we will not differ with you for the name, Whether reading Homilies may be called Preaching. But we take the boldness to say, That it is another manner of preaching that Christ and his Apostles sent men to perform, and which the Church hath gloried in, and been edified by, to this day, and which thousands of Souls have been brought to Heaven by, and which we again desire may be enjoyned, and not left so indifferent.

Sect. 3. *Sentences.*

[*The Sentences tend all to exhort the people to pious liberality, whether the Object be the Minister, or the Poor, and though some of the Sentences*

be Apocryphal, they may be useful for that purpose.] *Why Collection for the poor, should be made at another time, there is no reason given only change desired.*

Reply.

1. We have oft told you why the *Apocrypha* should be cautelously used in the Church: That Usurper that should pretend to the Crown, and have a more numerous party than the King, (that hath the undoubted right) will be lookt upon more suspitiously than ordinary subjects. 2. It is a fordid thing for Ministers to love money; and its fordid, unless in extraordinary necessities, to have them beg, and beg for themselves, and beg under pretence of serving God, even in times when the Clergy seems advanced. 3. We confesse our selves deceived, in thinking we should have free personal debates with you, which made us reserve many of our Reasons. Reasons are, 1. For less disturbance. 2. Because the peoples affections are much more raised usually, and so fitter for returns, when they have received, 3. Because especially it is most seasonable to do the Acts of gratitude, when we have received the obliging benefits, and so say (What shall I give the Lord for all his benefits?) when we have partaked of them, and to offer our selves first, and with our selves, what he giveth us, unto him, when we have received him, and his grace offered to us.

These are the Reasons that brought us under your censure of desiring a change.

Sect. 4. P. 19. 3. Exhort.

[*The first and third Exhortations are very seasonable before the Communion, to put men in mind how they ought to be prepared, and in what danger they are, to come unprepared; that if they be not duly qualified, they may depart, and be better prepared another time.*]

Reply.

But is it not more seasonable, that, in so great business, such warning goe a considerable time before? Is there leisure of self-examination, and making restitution, and satisfaction, and going to the Minister for Counsel to quiet his Conscience, *&c.* in order to the present Sacrament? We yet desire these things may be sooner told them.

Sect. 5. Exc. 1.

[*We fear this may discourage many*] *Certainly themselves cannot desire, that men should come to the holy Communion with a troubled Conscience, and therefore have no reason to blame the Church for saying, It is requisite, that men come with a quiet Conscience, and prescribing means for quieting thereof: If this be to discourage men, it is fit they should be discouraged, and deterred, and kept from the Communion, till they have done all that is here directed*

directed by the Church, which they may well do, considering that this Exhortation shall be read in the Church, the Sunday or Holyday before.]

Reply.

But we can, and do, desire that many that have a troubled Conscience, and cannot otherwise quiet it, should come to the Communion for remedy and not be discouraged, or kept away.

Sect. 6. Minister's turning.

[*The Minister's turning to the people, is not most convenient throughout the whole Ministration: when he speaks to them as in Lessons, Absolution, and Benedictions, it is convenient that he turn to them; when he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did; the Reasons of which you may see,* Aug, lib. 2. de Ser. Dom. in monte.

Reply.

It is not yet understood by us, why the Ministers, or people, (for, which you mean by [they all] we know not) should turn another way in prayer; We think, the people should hear the prayers of the Minister; if not, Latine prayers may serve; and then you need not except against extemporate prayers, because the people cannot own them; for how can most of them own what they hear not, whatever it be? As for *August.* Reason for looking towards the East, when we pray, (*Ut admoneatur animus ad naturam excellentiorem se convertere, id est, ad Dominum; cum ipsum corpus ejus, est terrenum, ad corpus excellentius, id est, ad corpus cœleste convertitur:*) We suppose you will not expect that we should be much moved by it; if we should, why should not we worship towards any of the creatures visible, when we can pretend such reasons for it, as minding us of superiour things? and why should not we look Southward, when the Sun is in the South?

And we fear the worshiping towards the Sun, as representing our minding us of Christ's heavenly body, is too like to the prohibited worshiping before an Image, and too like that worshipping before the Host of Heaven, in which the old Idolatry consisted, or at least which was the Introduction of it; of which our Protestant Writers treat at large against the Papists, on the point of Image-Worship; See also *Vossius de Idololatriâ, lib. 2. cap. 23. &c.*

[*It appears by the greatest evidences of Antiquity, that it was upon the* 25. *day of* Decemb. S. Aug. *in* Psa. 132.]

Reply.

It is not *Aug.* alone in *Psal.* 132. that must tell us which way the greatest Evidences of Antiquity go: and his reasoning that *John* must decrease, and Christ must encrease, as proved by *John's* being born when the dayes

decreaſe, and Chriſts being born when the days increaſe, doth not much invite us to receive his Teſtimony. We conceive the ancient Opinion of *Jeruſalem*, and other Eaſtern Churches that were neereſt to the place, is a greater Argument for the contrary, than you have here given us for what you thus affirm: We might ſet *Epiphanius* againſt *Auguſtine*, and all the *Greek* Church, till in the midſt of *Chryſoſtom's* time, when they changed their Opinion. And in our time the judgment of the famous Chronologers, *Scaliger*, *Bernaldus*, *Broughton*, *Capellus*, *Clopenburgius*, with many others, are not contemptible, as ſet againſt ſuch an unproved Aſſertion as this.

Sect. 8.

[*That* our ſinful Bodies, *&c.*) *It can no more be ſaid, thoſe words do give greater efficacy to the blood, than to the body of Chriſt, than when our Lord ſaith,* This is my blood which was ſhed for you, and for many, for the remiſſion of ſins. *&c. And ſaith not ſo explicitely of the Body.*]

Reply.

Sure Chriſt there intimateth no ſuch diſtinction as is here intimated: there his body is ſaid to [be broken for us] and not only for [our bodies.]

Sect. 9. 20. *Com. Kneel.*

[*It is moſt requiſite that the Miniſter deliver the Bread and Wine into every particular Communicant's hand, and repeat the words in the ſingular number for ſo much as it is the propriety of Sacraments to make particular obſignation to each Believer, and it is our viſible profeſſion, that by the grace of God, Chriſt taſted death for every man.*]

Reply. 1.

Did not Chriſt know the propriety of Sacraments better than we, and yet he delivered it in the plural number to all at once, with a [take yee, eat yee, drink yee ſall of it;] We had rather ſtudy to be obedient to our Maſter, than to be wiſer than he. 2. As God maketh the general Offer, which giveth to no man a perſonal intereſt, till his own acceptance firſt appropriate it; So it is fit, that the Miniſter that is Gods Agent, imitate him, when his example, and the reaſon of it ſo concern to ingage us to it; *Clemens Alexandr. Stromat. lib.* 1. *Prope.* In it giveth a reaſon (as we underſtand him) for the contrary; that man being a free Agent, muſt be the chooſer or refuſer for himſelf, —— —— —— αὐτὸν διηέναι τὸ λαὸ λαβεῖν τὴν μοῖραν ἐπιταέπουσιν. *Quemadmodum Euchariſtiam cum quidam, ut mos eſt diviſerint, permittunt unicuique ex populo ejus partem ſumere:* And after rendreth this reaſon, αἱρέσεως γὰρ πρὸς τὴν ἀκριβῆ ἀφορισμὸν καὶ φυγὴν ἡ συνείδησις; *ad accurate enim perfecteque eligendum ac fugiendum, optimo eſt conſcientia.*

And that thing is ſo agreeable to your own doctrinal principles, that we fear you diſ-reliſh it, becauſe it comes from us.

Sect.

Sect. 10. *Kneel at Sacra.*

[*Concerning Kneeling at the Sacrament we have given account already: only thus much we adde, that we conceive it an errour to say that the Scripture affirms the Apostles to have received not Kneeling. The posture of the Paschal Supper we know, but the institution of the holy Sacrament was after Supper: and what posture was then used the Scripture is silent. The Rubr. at the end of the* 1 Ed. C. *that leaves kneeling, crossing &c. indifferent, is meant only at such times as they are not prescribed, and required. But at the Eucharist, kneeling is expresly required in the Rubr. following.*]

Reply.

Doubtless when *Mathew* and *Mark* say it was [as they did eat] to which before it is said, that [they sate down;] and when Interpreters generally agree upon it, this would easily have satisfied you, if you had been as wiling to believe it, as to believe the contrary. *Math.* 26. 20, 21, 26. the same phrase is used *v.* 26. As

In *vers.* 21. where it sheweth, they were still sitting: For the sense of the Rubr. if you prove that the makers so interpret it, we shall not deny it; but the reason of both seems the same.

Sect. 11. *Com. three times a Year.*

[*This desire to have the Parishoners at liberty, whether they will ever receive the Communion or not, savours of too much neglect, and coldnesse of affection towards the holy Sacrament: It is more fitting that order should be taken to bring it into more frequent use, as it was in the first, and best times; Our Rubr. is directly according to the antient Council of* Eliberis C. 81. Gratian. de Consecrat. *no man is to be accounted a good Catholick Christian that does not receive three times in a year: The distempers which indispose men to it, must be corrected, not the receiving of the Sacrament therefore omitted: It is a pittiful pretence to say, they are not fit, and make their sin their excuse; Formerly our Church was quarrelled at for not compelling men to the Communion, now for urging men; how should she please?* Hooker l. 5. Sect. 68.

Reply.

We confesse it is desirable that all our distempers, and unfitnesses should be healed; and we desire with you that Sacraments may be oftner: But that every person in the Parish that is unfit, be forced to receive, is that which we cannot concurre with you to be guilty of. Two sorts we think unfit, to be so forced (at least.) First abundance of people grossely ignorant and scandalous, that will eat and drink judgement to themselves, not discerning the Lords Body. Secondly, many melancholy, and otherwise troubled doubting Souls, that if they should receive the Sacrament before they find themselves more fit, would be in danger to go out of their wits, with fear, lest it would seal them to destruction, and as the

Liturgy

Liturgy saith, lest the Devil enter into them as into *Judas*: or at least it would grievously deject them. As formerly, so now, there is great reason at once to desire, that the unprepared be not forced to the Sacrament, and yet that so great a part of the body of the Church may not be let alone in your Communion, without due admonition and discipline, that ordinarily neglect or refuse the Churches Communion in this Sacrament: those that are so prophane should be kept away, but withal they should be proceeded with by discipline, till they repent, or are cast out of the Church.

Sect. 12

[*This Rubr. is not in the Liturgy of Queen* Elizabeth, *nor confirmed by Law, nor is there any great need of restoring it; the World being now in more danger of profanation, than of Idolatry, besides the sense of it, is declared sufficiently in the* 28. *Article of the Church of England*: The time appointed we conceive sufficient.]

Reply.

Can there be any hurt or danger in the peoples being taught to understand the Church aright? Hath not Bishop *Hall* taught you in his life of a Romanist, that would have faced him down, That the Church of *England* is for Transubstantiation, because of Kneeling, *p.* 20. And the same Bishop (greatly differing from you) saith in the same Book, *p.* 294. But to put all scruples out of the mind of any Reader concerning this point, let that serve for the upshot of all, which is expresly set down in the fifth Rubrick in the end of the Communion set forth, as the judgement of the Church of *England*, both in King *Edward* and Queen *Elizabeth*'s times, (note that) though lately upon negligence (note upon negligence) omitted in the Impression] and so recites the words. Where you say, there is no great need, *&c.* We reply, 1. Prophaneness may be opposed nevertheless for our instructing the people against Idolatry. 2. The abounding of Papists who in this point seem to us Idolatrous, sheweth that there is danger of it. 3. The commonness of Idolatry through the World, and the case of the *Israelites* of old, shew that mans nature is prone to it. 4. Prophaneness and Idolatry befriend each other; As God is jealous against Idolatry, so should all faithful Pastors of the Church be, and not refuse such a caution to the people and say, There is no great need of it.

Publick Baptism.

UNtil they have made due profession of Repentance, *&c.* We think this desire to be very hard and uncharitable, punishing the poor Infants for the Parents sakes; and giving also too great and arbitrary a power

power to judge which of his Parishioners he pleaseth, Atheists, Infidels, Hereticks, &c. And then in that name to reject their Children from being baptized: Our Church concludes more charitably, that Christ will favourably accept every Infant to Baptisme, that is presented by the Church according to our present order: And this she concludes out of Holy Scriptures, (as you may see in the Office of Baptisme) according to the Practise and Doctrine of the Catholick Church, *Cypr. Ep. 59. August. Ep. 28. & de verb. Apost. Ser.* 14.

Reply.

We perceive you will stick with us in more than Ceremonies; To your Reasons we reply. 1. By that reason, all the Children of all Heathens or Infidels in the World should be admitted to Baptism; because they should not be punished for the Parents sakes. 2. But we deny that it is (among Christians that believe Original sin) any absurdity to say, that Children are punished for their Parents sakes. 3. But yet we deny this to be any such punishment at all, unless you will call, their non-deliverance a punishment. They are the Children of Wrath by Nature, and have Original sin; The Covenant of Grace that giveth the saving benefits of Christ, is made to none but the Faithful, and their seed, Will you call this a punishing them for their Fathers sakes, that God hath extended his Covenant to no more? Their Parents infidelity doth but leave them in their Original Sin, and Misery, and is not further it self imputed to them, If you know of any Covenant or promise of Salvation made to all without condition, or to Infants, or any other condition or qualification, but that they be the seed of the Faithful dedicated to God; You should do well to shew it us, and not so slightly passe things of so great moment, in which you might much help the World out of darkness, if you can make good what you intimate; If indeed you mean as you seem to speak, That its uncharitableness to punish any Infants for the Parents faults, and that a non-liberation is such a punishment, then you must suppose that all the Infants of Heathens, Jews, and Turks are saved (that dye in Infancy,) or else Christ is uncharitable; And if they are all saved without Baptism, then Baptism is of no such use, or necessity; as you seem to think: What then is their priveledge, of the seed of the Faithful, that they are holy, and that the Covenant is made with them, and God will be their God? We fear you will again revive the Opinon of the Anabaptists among the people, when they observe that you have no more to say for the baptizing of the Children of the Faithful, than of Infidels, Heathens, and Atheists. To your second Objection we answer; You will drive many a faithful labourer from the work of Christ, if he may not be in the Ministry, unless he will baptise the Children of Heathens, Infidels, and Excommunicate ones, before

their Parents do repent: And the first question is not, Who shall be the judge? But, whether we must be all thus forced? Is not the Question as great, Who shall be the judge of the unfitnesse of persons for the Lords Supper? And yet, there, you think it not a taking too much upon us to keep away the scandalous, if they have their Appeals to you? And is it indeed (a power too great and arbitrary) to have a *judicium discretionis* about our own Acts; and not to be forced to baptize the Children of Heathens against our Consciences? Who judged for the Baptizers in the Primitive Church, what persons they should baptize? We act but as Engines under you, not as Men, if we must not use our Reason; and we are more miserable than brutes or men, if we must be forced to go against our Consciences, unlesse you will save us harmlesse before God: O that in a fair debate you would prove to us that such Children as are described are to be baptized, and that the Ministers that baptize them, must not have power to discern whom to baptize. But who mean you by the Churches, that must present every Infant that Christ may accept them? Is every Infant first in the promise of pardon? (If so, shew us that promise) and then sure God will make good that promise, though Heathen Parents present not their Children to him, (as your grounds suppose;) if not, then will the sign save those that are not in the promise: But is it the Godfathers that are the Church? who ever called them so? And if by the Church you mean the Minister, and by presenting, you mean baptizing them, than any Heathen's Child that a Minister can catch up and baptize shall be saved: which if it could be proved, would perswade us to go hunt for Children in *Turkie*, *Tartary*, or *America*, and secretly baptize them in a habit, that should not make us known. But there is more of fancy than charity in this; and Christ never invited any to him, but the Children of the promise to be thus presented and baptized.

Sect. 3. *P.* 23.

[*And then the Godfathers*, &c.) *It is an erronious doctrine, and the ground of many others, and of many of your Exceptions, that Children have no other right to Baptism than in their Parents right. The Churches Primitive practise forbids it to be left to the pleasure of Parents, whether there shall be other Sureties or no? It is fit we should observe carefully the practise of venerable Antiquity, as they desire* Prop. 18.]

Reply.

We conjecture the words that conclude your former subject being misplaced, are intended as your Answer to this: and if all the Children of any sort in the World that are brought to us, must by us be baptized without distinction, indeed its no great matter what time we have notice of it.

It seemes we differ in Doctrine though we subscribe the same Articles we earnestly desire you distinctly to tell us, what is the Infants title to Baptisme, if it be not to be found in the Parent: Assign it, and prove it when you have done, as well as we prove their right as they are (the seed of Believers dedicated by them to God) and then we promise to consent: Its strange to us to hear so much of the Churches Primitive practise where so little evidence of it is produced, *Aug. ep.* 23. talketh not of Primitive practise: *ab initio non fuit sic*; was it so in the Apostles days? And afterwards you prove not that it was the judgment of the Catholick Church, that bare Sponsers instead of Parents, Pro-parents or Owners of the Children, might procure to the Children of all Infidels a title to Baptisme, and its benefits. Such Susceptors as became the Owners or Adopters of the Children, are to be distinguished from those that *pro forma* stand by for an hour during the baptizing of the Children, and ever after leave them to their Parents: who as they have the natural interest in them, and power of their disposal, and the Education of them, so are fittest to covenant in their names.

[*The Font usually stands as it did in Primitive times, at or near the Church door, to signify that Baptism was the enterance into the Church mystical, we are all baptized into one body,* 1 Cor. 12. 13. *and the people may hear well enough. If* Jordan *& all other waters be not so far sanctified by Christ, as to be the matter of Baptism, what authority have we to baptize? and sure his Baptism was* Dedicatio Baptismi.]

Repl. Our less difference of the Font, and flood *Jordan* is almost drowned in the greater before going: but to the first we say that we conceive the usual scituation for the peoples hearing, is to be preferred before your Ceremonious position of it. And to the second we say, that *dedicatio baptismi* is an unfiting phrase, and yet if it were not, what's that to the sanctification of *Jordan*, and all other waters? Did Christ sanctify all Corn, or Bread, or Grapes, or Wine to an holy use? when he administred the Lords Supper? Sanctifying is separating to an holy use; But the flood *Jordan* and all other water is not separated to this holy use, in any proper sense: No more than all mankind is sanctified to the Priestly Office, because men were made Priests.

[*It hath been accounted reasonable, and allowed by the best Laws, that Guardians should Covenant and contract for their Minors to their benefit: by the same right, the Church hath appointed Sureties to undertake for Children, when they enter into Covenant with God by Baptism; And this general practice of the Church is enough to satisfie those that doubt.*]

Repl. 1. Who made those Sureties Guardians of the Infants that are neither Parents, nor Pro-parents, nor Owners of them? We are not now speaking against Sponsors: But you know that the very original of those Sponsors, is a great Controversie: And whether they were not at first most properly Sponsors for the Parents that they should perform that part they undertook (because many Parents were Desertors, and many proved negligent) Sponsors then excluded not Parents from their proper undertaking, but joyned with them; God-fathers are not the Infants Guardians with us, and therefore have not power thus to Covenant and Vow in their name: we entreat you to take heed of leaving any Children indeed out of the mutual Covenant that are baptized; How are those in the Covenant that cannot consent themselves, and do it not by any that truly represent them, nor have any authority to act as in their names? The Authority of Parents being most unquestionable (who by nature, and the Word of God, have the power of disposing of their Children, and consequently of choosing and covenanting for them,) Why should it not be preferred? at least you may give leave to those Parents that desire it, to be the Dedicators of, and Covenanters for their own Children, & not force others on them whether they will or no. 2. But the question is not of Covenanting, but professing present actual believing, forsaking, &c. In which, though we believe the Churches sense was sound, yet we desire that all things, that may render it lyable to mis-understanding, may be avoided.

ect. 6. ag. 24. *Receive remission of sins by spiritual Regeneration.*] *Most proper for Baptism is our spiritual Regeneration, S.* John 3. *Unless a man be born again of Water and the Spirit,* &c. *And by this is received remission of sin,* Acts 2. 3. Repent, and be baptized every one of you, for the remission of sins. *So the Creed* [*one Baptism for the remission of sins.*]

Repl. Baptism, as an outward Administration, is our visible Sacramental Regeneration: Baptism as containing, with the Sign, the thing signified, is our spiritual real Regeneration. As we are regenerated before Baptism, (as you know adult believers are,) so we cannot pray to receive remission of sins by that same Regeneration renewed. As we are regenerated really in Baptism; that Regeneration and Remission, are conjunct benefits: But if Baptism at once give Regeneration and Remission, it follows not that it gives Remission by Regeneration: But as Regeneration comprehendeth the whole change (real or Physical) and relative; so we acknowledge, that as the part is given by the whole, you may say that Remission is given by Regeneration, but more fitly *in* it, than *by* it; But we are not willing to make more adoe about words than needs.

ect. 7. ag. 24. [*We cannot in faith say that every Child that is baptized is regenerate,* &c.] *Seeing that Gods Sacraments have their effects, where the Receiver doth not*

ponere

ponere obicem, *put any bar against them (which Children cannot do;) we may say in faith of every Child that is baptized, that it is regenerated by Gods Holy Spirit, and the denyal of it tends to Anabaptism, and the contempt of this holy Sacrament, as nothing worthy nor material, whether it be administred to children or no: Concerning the Cross, we refer to our Answer to the same in general.*

Repl. All Gods Sacraments attain their proper end: But whether the Infants of Infidels be the due Subjects, and whether their ends be to seal up Grace and Salvation to them that have no promise of it, or whether it be only to seal the Covenant to believers and their seed, are Questions yet undecided, wherein we must entreat you not to expect that we should implicitly believe you; and it is as easy for us to tell you, that you are promoting Anabaptism, and much more easy to prove it: We take those but for words of course. Tit. 5.

PRIVATE BAPTISM.

[*We desire that Baptism may not be administred in a private place.*] *And so do we, where it may be brought into the publick Congregation. But since our Lord hath said, S.* Joh. 3. Unless one be born of Water and the Holy Ghost, he cannot enter into the Kingdom of Heaven. *We think it fit that they should be Baptized in private, rather than not at all; It is appointed now to be done by the lawful Minister.* Sect. 8.

Repl. We must needs suppose you are disputing with Protestants, who ordinarily shew the Papists that that Text, *Joh.* 3. asserteth no absolute necessity of Baptisme to salvation. But we believe as well as you, that it is the regular way of solemn Initiation into the Covenant and Church of Christ, which none that indeed are the Children of the promise should neglect. As Coronation solemnizeth his entrance upon the Kingdome, that had before the title; And as Marriage solemnizeth that which before was done by consent; So Baptisme solemnizeth the mutual Covenant, which before had a mutual consent, and none is authorised to consent for Infants but those that by nature, and Gods Law, have the power of disposing of them, and whose will is *in sensu forensi*, the Childrens will: It solemnly investeth us in what we had an Antecedent right to, and therefore belongs to none but those that have that right; And this we are ready to make good by any fair Debate that you will allow us.

[*Nor is any thing done in private reiterated in publick, but the solemn reception into the Congregation, with the prayers for him, and the publick declaration before the Congregation of the Infants now made by the God-fathers, that the whole Congregation may testifie against him, if he does not perform it, which the Ancients made great use of.*]

Repl. Do you not say in the *Rubr.* (*And let them not doubt, but the Child so baptized is lawfully and sufficiently baptized, and ought not to be*

baptized again.) And after (*I certify you that in this case all is well done*,&c.) And yet you do not renew all the Baptismal Covenant, renouncing the flesh, &c. and ingaging into the Christian belief; And that you may see that the Church of *England* taketh not all Infants infallibly to be regenerated by Baptism, (unless you grant that they repent to the substance of Baptism) the baptismal prayer is here used, for the fore baptized, [that God will give his ho'y Spirit to this Infant, that he being born again, and made heir of everlasting Salvation, *&c.*] which sheweth that he is now supposed to be *regenerandus non regeneratus*. Do they pray for his regeneration, whom they account regenerate already? You must either confess that there they repeat much of the substance of Baptism, and take the Child as not baptized, or else that they take the baptized Child to be not regenerate. And then we may well take them for unregenerate, that shew no signs of it, at years of discretion, but live a carnal and ungodly life, though they can say the Catechism, and seek Confirmation.

Of the *CATECHISM.*

An. [*Though divers have been of late baptized without God-fathers, yet many have been baptized with them and those may answer the Questions, as they are: the rest must answer, according to truth. But there's no reason to alter the Rule of the Catechism, for some mens irregularities.*

Repl. If you will have a Catechisme proper to those that had Godfathers, give leave to others to use one that will teach them as you say, to answer according to truth: And let us in the same have that liberty, of leaving out the doubtful Opinion of Godfathers and Godmothers, and that which we think too childish a beginning, (what is your name,) and let us use one that speaks more of the necessary Doctrines of Salvation, and nothing but necessaries.

A. 2. [*We conceive this expression as safe as that which they desire, and more fully expressing the Efficacy of the Sacrament, according to St.* Paul, *the* 26, *and* 27. *of* Gal. 3. *Where S.* Paul *proves them all to be Children of God, because they were baptized, and in their Baptism had put on Christ*; If Children, then Heirs, *or which is all one*, Inheritors, Rom. 8. 17.

Repl. By Baptisme *Paul* means not the Carkase of Baptisme, but the Baptismal dedication, and covenanting with God; They that do this by themselves, if at age, or by Parents, or Pro-parents authorized (if Infants) sincerely, are truly members of Christ, & Children of God, & Heirs of Heaven; They that do this but hypocritically, and verbally as *Simon Magus* did, are visibly such as the others are really. But really are still in the gall of bitternesse, and bond of iniquity, and have no part or lot in this businesse, their hearts being not right in the sight of God. This is that truth which we are ready to make good.

We

[*We conceive the present Translation to be agreeable to many ancient Copies, therefore the change to be needlesse.*] Sect. 3. p. 26. 10. Com.

Repl. What antient Copy hath (the Seventh day) in the end of the fourth Commandement instead of the Sabbath day? Did King *James* cause the Bible to be new translated to so little purpose, We must bear you witnesse, that in some Cases you are not given to change.

[My duty towards God, *&c.*) *It is not true that there is nothing in that Answer which refers to the* 4th. *Commandement; for the last words of the Answer do orderly relate to the last Commandement of the first Table, which is the fourth.*] Sect. 4. pag. 27.

Repl. And think you indeed that the 4th. Commandement obligeth you no more to one day in seven, than equally (to all the days of your life) this Exposition may make us think that some are more serious, than else we could have imagined in praying after that Commandement *Lord have mercy upon us, and encline our hearts to keep this Law.*

[Two only as generally necessary to salvation, *&c. These words are a Reason of the Answer that there are two only, and therefore not to be left out.*] Sect. 5.

Repl. The words seem to imply by distinction, that there may be others not so necessary, and the Lords Supper was not by the Antients taken to be necessary to the salvation of all.

[We desire that the entring of Infants, *&c.*) *The effect of Childrens Baptism, depends neither upon their own present actual Faith and Repentance, which the Catechism saith expresly, they cannot perform; Nor upon the Faith, and Repentance of their natural Parents, or Pro-parents, or of their Godfathers, or Godmothers; but upon the Ordinance and Institution of Christ: But it is requisite that when they come to age, they should perform these Conditions of Faith and Repentance, for which also their Godfathers and Godmothers charitably undertook on their behalf. And what they do for the Infant in this Case, the Infant himself is truly said to do, as in the Courts of this Kingdome daily, the Infant does answer by his Gaurdian, and it is usual for to do homage by proxy, and for Princes to marry by proxy. For the further justification of this Answer, See St.* Aug. Ep. 23. ad *Bonifac.* Nihil aliud credere quam fidem habere; ac per hoc cum respondetur Parvulum credere qui fidei nondum habet affectum, respondetur Fidem habere propter fidei Sacramentum & convertere se ad Deum propter Conversionis Sacramentum, quia & ipsa responsio ad celebrationem pertinet Sacramenti: itaque parvulum, & si nondum fides illa quæ in credentium voluntate consistit, tamen ipsius fidei Sacramentum, fidelem facit.] Sect. 6.

Repl. 1. You remove not all the inconvenience of the words that seemeth to import what you your selves disclaim. 2. We know that the effect of *Baptism*, do depend on all the necessary con-causes on Gods mercy, on

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Christs merits, on the Institution, and on Baptisme it self according to its use, as a delivering investing Sign, and Seal; and they depend upon the promise sealed by Baptism; and the promise supposeth the qualified subject, or requisite condition in him, that shall have the benefit of it. To tell us therefore of a common Cause, on which the effect depends, *viz.* the Institution of Baptism it self, when we are enquiring after the special condition that proveth the person to be the due subject, to whom both Promise and Baptism doth belong; This is but to seem to make an Answer. Either all baptized absolutely are justified and saved, or not: If yea, then Christianity is another kind of thing than *Peter* or *Paul* understood, that thought it was not the washing of water, but the answer of a good Conscience to God: Then let us catch Heathens and dip them, and save them in despite of them, But if any condition be requisite (as we are sure there is) our Question is, What it is? and you tell us of Baptism it self. Did ever *August. jure, vel injuria*, affirm, that every Infant was to be esteemed a Believer? We grant with *Austin*, that Infants of Believers, *propter Sacramentum fidei*, are visibly and professedly to be numbred with Believers; but neither *Austin* nor we, will ever grant you that this is true of all that you can catch, and use this form of Baptism over. The Seal will not save them that have no part in the Promise.

Sect. 7. Pa. 28. [*The Catechism is not intended as a whole Body of Divinity; but as a Comprehension of the Articles of Faith, and other Doctrines most necessary to Salvation; and being short, is fittest for Children, and Common people; and as it was thought sufficient upon mature deliberation and so is by us.*]

Repl. The Creed, the Decalogue, and the Lords Prayer, contain all that is absolutely necessary to Salvation at least. If you intended no more, what need you make a Catechism? If you intend more, why have you more? But except in the very words of the Creed, the essentials of Christianity are left out; If no explication be necessary, trouble them with no more than the Text of the Creed, *&c.* If explication be necessary, let them have it; At least in a larger Catechism, fitter for the riper.

CONFIRMATION.

Sect. 1. Rub. 1. [*It is evident that the meaning of these words is that Children Baptized, and dying before they commit actual Sin, are undoubtedly Saved, though they be not Confirmed; wherein we see not what danger there can be of misleading the vulgar, by teaching them truth: But there may be danger in this desire of having these words expunged, as if they were false; for St.* Austin *sayes, He is an Infidel that desires them to be true*, Ep. 23. ad Bonifac.]

Reply.

Repl. What all Children Saved, whether they be Children of the promise or no? Or can you shew us a Text that saith (*Whoever is Baptized, shall be Saved,*) The Common-Prayer-Book plainly speaks of the non-necessity of Unction, Confirmation, and other Popish Ceremonies and Sacraments, and meaneth that *ex parte Ecclesiæ*, they have all things necessary to Salvation, and are undoubtedly Saved, supposing them the due Subjects, and that nothing be wanting *ex parte sui* which certainly is not the case of such as are not Children of the Promise, and Covenant; the Child of an Heathen doth not *ponere obicem* actually, *quo minus b. pti-zetur*, and yet being baptized is not saved, on your own reckoning, as we understand you,) therefore the Parent can *ponere obicem*, and either hinder the Baptism or effect, to his Infant; *Austin* speaks not there of all Children whatever, but those that are offered *per aliorum spiritualem voluntatem*, by the Parents usually, or by those that own them after the Parents be dead, or they exposed, or become theirs: He speaks also of what may be done, *& de eo qui fieri non posse arbitratur*: But our question is, what is done, and not what God can do: Our great question is, what Children they be that Baptism belongeth to.

[*After the Catechism we conceive that it is not a sufficient qualification,* &c.] *We conceive that this qualification is required rather as necessary, than as sufficient; and therefore it is the duty of the Minister of the place*, Can. 61. *to prepare Children in the best manner, to be presented to the Bishop for Confirmation, and to inform the Bishop of their fitnesse. but submitting the judgement to the Bishop, both of this, and other qualifications and not that the Bishop should be tyed to the Ministers consent. Compare this* Rubr. *to the second* Rubr. *before the Catechism, and there is required what is further necessary and sufficient.* Sect. 2. Rub.

Repl. 1. If we have all necessary ordinarily, we have that which is sufficient *ad esse*, there is more ordinarily necessary, then to say those words. 2. Do you owe the King no more obedience? Already do you contradict his Declaration, which saith, Confirmation shall be performed (by the information, and with the consent of the Minister of the place.) But if the Ministers consent shall not be necessary, take all the charge upon your own soules, and let your soules be answerable for all.

[*They see no need of Godfathers here*] *The Compilers of the Liturgy did, and so doth the Church; that there may be a witnesse of the Confirmation.*] Sect. 3. Exc. 1.

Repl. It is like to be your own work as you will use it, and we cannot hinder you from doing it in your own way. But are Godfathers no more than witnesses? &c.

[*This supposeth that all children, &c.*] *It supposeth, and that truly, that all children were at their Baptism, regenerate by Water and the Holy Ghost, and had forgiven unto them the forgiveness of all their Sins; and it is charitably presumed, that, notwithstanding the frailties and slips of their Childhood, they have not totally lost, what was in Baptism conferred upon them, and therefore adds*, Strengthen them we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily encrease in them their manifold gifts of Grace, &c. *None that lives in open sin ought to be Confirmed.*]

Repl. 1. Children baptized without right cannot be presumed to be really regenerate, and pardoned. 2. We speak only of those that by living in open sin, do shew themselves to be unjustifyed; and these you confesse should not be Confirmed. O that you would but practise that; If not, this Confession will witnesse against you.

[*Before the imposition of hands &c.*] *Confirmation is reserved to the Bishop*, in honorem Ordinis; *To blesse, being an Act of Authority; so was it of old. St.* Hierom, *Dialog. Adv.* Lucifer. *saies, it was* totius orbis consensio in hanc partem. *And St.* Cyprian *to the same purpose*, Ep. 73. *And our Church doth every where professe, as he ought, to conform to the Catholick usages of the Primitive times; from which causelessly to depart, argues rather love of Contention than of Peace. The reserving of Confirmation to the Bishop, doth argue the dignity of the Bishop above the Presbyters, who are not allowed to Confirm; but does not argue any excellency in Confirmation, above the Sacraments. St.* Hierom *argues the quite contrary*, ad Lucif. cap. 4. *That because Baptism was allowed to be performed by a Deacon, but Confirmation only by a Bishop; therefore Baptism was most necessary, and of the greatest value; The mercy of God allowing the most necessary means of Salvation, to be administred by inferiour Orders, and restraining the lesse necessary, to the higher, for the honour of their Order.*]

Repl. O that we had the Primitive Episcopacy, and that Bishops had no more Churches to over-see than in the Primitive times they had, and then we would never speak against this reservation of Confirmation to the honour of the Bishop; But when that Bishop of one Church, is turned into that Bishop of many hundred Churches, and when he is now a Bishop of the lowest ranck that was an Arch-bishop, when Arch-bishops first came up, and so we have not really existent, any meer Bishops, (such as the Antients knew) at all, but only Archbishops and their Curates; marvel not if we would not have Confirmation proper to Archbishops, nor one man undertake more than an hundred can perform, but if they will do it, there is no remedy, we have acquit our selves.

Prayer

Prayer after the Impoſition of hands, is grounded upon the practiſe of the Apoſtles, Heb. 6. 2. *and* Acts 8. 17. *Nor doth* 25. Article *ſay, that Confirmation is a corrupt Imitation of the Apoſtles practiſe, but that the* 5. *commonly called Sacraments have ground partly on the corrupt following the Apoſtles,* &c. *which may be applied to ſome other of thoſe* 5. *but cannot be applied to Confirmation, unleſſe we make the Church ſpeak contradictions.* Sect. 6. Ex. 1.

Reply. But the queſtion is not of Impoſition of hands in general; but this Impoſition in particular: And you have never proved, that this ſort of Impoſition, called Confirmation, is mentioned in thoſe Texts: And the 25. Article cannot more probably be thought to ſpeak of any one of the 5. as proceeding from the corrupt imitation of the Apoſtles, than of Confirmation as a ſuppoſed Sacrament.

We know no harm in ſpeaking the language of holy Scripture, Acts 8. 15. *they laid their hands upon them, and they received the Holy Ghoſt; and though Impoſition of hands be not a Sacrament, yet it is a very fit ſign, to certify the perſons what is then done for them as the Prayer ſpeaks.* Sect. 7. Ex. 2.

Reply. It is fit to ſpeak the Scripture language in Scripture ſenſe; But if thoſe that have no ſuch power to give the Holy Ghoſt, will ſay, Receive the Holy Ghoſt, it were better for them to abuſe other language, than Scripture language.

After Confirmation.

There is no inconvenience that Confirmation ſhould be required before the Communion, when it may be ordinarily obtained: that which you here fault, you elſewhere deſire Sect. 8.

Reply. We deſire that, the credible approved profeſſion of Faith, and Repentance, be made neceſſaries: But not that all the thouſands in *England* that never yet came under the Biſhops hands (as not one of many ever did, even when they were at the higheſt) may be kept from the Lords Supper; for ſome cannot have that Impoſition, and others will not, that yet are fit for Communion with the Church.

The Ring is a ſignificant ſign, only of humane Inſtitution, and was alwayes given as a pledge of fidelity, and conſtant love, and here is no reaſon given why it ſhould be taken away; nor are the reaſons mentioned in the Roman Rituals given in our Common Prayer-Book. Marriage the Ring Sect. 1. P. 31.

Repl. We crave not your own forbearance of the Ring; but the indifferency in our uſe of a thing ſo miſ-uſed, and unneceſſary.

[*Theſe words (in the name of the Father, Son, and Holy Ghoſt if they ſeem to make Matrimony a Sacrament; may as well make all ſacred yea civil actions of weight to be Sacraments, they being uſual at the beginning and ending of all ſuch. It was never heard before now, that thoſe words make a Sacrament.*] Sect. 2. pag. 32. Ex. 1.

Reply. Is there no force in an argument drawn from the appearance of evil, the offence and the danger of abuses, when other words enow may serve turn?

3. *They go to the Lords Table, because the Communion is to follow.*

Reply. They must go to the Table, whether there be a Communion or not.

4. [*Consecrated the estate of Matrimony to such an excellent mystery*, &c.] *Though the institution of Marriage was before the Fall, yet may it be now and is consecrated by God to such an excellent mystery, as the representation of the spiritual marriage, between Christ and his Church*, Eph. 5. 23. *We are sorry that the words of Scripture, will not please. The Church in the* 25. *Article, hath taken away the fear of making it for a Sacrament.*]

Reply. When was Marriage thus consecrated? If all things, used to set forth Christs offices, or benefits, by way of similitude, be consecrated; then a Judge, a Father, a Friend, a Vine, a Door, a *Way*, *&c.* are all consecrated things, Scripture phrase pleaseth us, in Scripture sense.

5. *The new married persons the same day of their marriage must receive the Holy Communion.*] *This inforces none to forbear Marriage, but presumes (as well it may) that all persons marriageable ought to be also fit to receive the* 3. 18. *Holy Sacrament; And marriage being so solemn a Covenant of God, they that undertake it in the fear of God, will not stick to seal it by receiving the Holy Communion, and accordingly prepare themselves for it. It were more Christian, to desire that those licentious Festivities might be suppress, and the Communion more generally used by those that marry: the happiness would be greater than can easily be expres.* Unde sufficiat ad enarrandum felicitatem ejus Matrimonii, quod Ecclesia conciliat, & confirmat oblatio. *Tertul. lib.* 2. *ad Uxorem.*

Reply. Indeed! will you phrase and modify your Administrations upon such a supposition, that all men are such as they ought to be, and do what they ought to do? Then take all the World for Saints, and use them accordingly, and blot out the Doctrine of Reproof, Excommunication, and Damnation from your Bibles; Is it not most certain that very many married persons are unfit for the Lords Supper, and will be when you and we have done our best? And is it fit then to compel them to it? But the more unexpected the more welcome is your motion, of that more Christian course of expressing of licentious festivities. When shall we see such Reformation undertaken?

Visitation

Visitation of the Sick.

For as much as the condition, &c.] *All which is here desired, is already presumed, namely, that the Minister shall apply himself to the particular condition of the person; but this must be done according to the Rule of prudence and justice, and not according to his pleasure: therefore if the sick person shew himself truly penitent, it ought not to be left to the Ministers pleasure to deny him Absolution, if he desire it. Our Churches direction, is according to the* 13. *Can. of the venerable Council of* Nice, *both here, and in the next that follows.*

Reply. But the question is whether he shew himself truly penitent or not. If we have not here neither, a judgement of discretion, for the conduct of our own actions, what do we with reason? Why are we trusted in the Office? And, whose judgement must we follow? The Bishop cannot have leisure to become the Judge whether this man be penitent. It must then be the Minister, or the man himself; And must we absolve every man that saith he repenteth? Then we must believe an incredible profession, which is against reason: Some are known Infidels, and in their health professe that they believe not the Scripture to be true, and make a mock at Jesus Christ; and perhaps, in a sickness, that they appehend no danger in, will send for the Minister in scorn, to say [I repent] and force him to absolve them, that they may deride him, and the Gospel. Some of us have known too many of those that have for twenty, or thirty years been common Drunkards, seldome sober a Week together, and still say when they came to themselves, that they were sorry for it, and did unfeignedly repent; and as they said in health, so they said in sickness, dying within a few dayes or weeks after they were last drunk, must we absolve all these? Some dye with a manifest hatred of an Holy Life, reviling at those that are careful to please God; yet saying, they hate them not as holy, but because they are all Hypocrites, or the like. And yet will say, they repent of their sins. Some forbear not their accustomed swearing and cursing while they professe repentance. Some make no restitution for the wrong which they say they repent of: And must we take all these for truly penitent? If not; the Minister must judge. What you mean by your saying, (Our Churches direction is according to the 13*th.* Canon of the venerable Council of *Nice*, both here and in the next that follows) we know not: The second Council of *Nice* you cannot mean (its Can. being uncertain) and the 13*th.* is of no such sense. And the 12*th.* Can. of the first Council of *Nice*, is only, that lapsed Catechumens shall be 3. years *inter* and *ientes* before they pray again with the Catechumens.

chumens. This shews they then took not up with every word of seeming penitence as true repentance, but what it is to your purpose we know not, nor is here any other Can. in that Council for you: The 11th. Can. is sufficiently against you. The lapsed that truly repented, were to remain among the penitent for three years, and seven years more, if they were *fideles*, &c. (*Ab omnibus vero illud præcipue observetur ut animus eorum & fructus pœnitentiæ attendatur: quicunque enim cum omni timore, & lacrimis perseverantibus, & operibus bonis, Conversationem suam, non verbis solis sed opere & veritate demonstrant, cum tempus statutum etiam ab his fuerit impletum, & orationibus jam cœperint communicare, licebit etiam Episcopo humanius circa res aliquot cogitare*:) We know this rigor as to time was unjust, and that to the dying it was abated: but you see here that bare words (that were not by seriousnesse and by deeds, made credible) were not to be taken, as sufficient marks of penitence, of which it was not the person himself that was to be the Judge.

The Form of Absolution in the Liturgy, is more agreeable to the Scriptures, than that which they desire; it being said, in St. John 20. *Whose sins you remit they are remitted, not, whose sins you pronounce remitted; and the Condition needs not to be expressed, being alway necessarily understood.*

Reply. It is a Controversie among the Learnedst Expositors, how much of that of *John* 20. was proper to the Apostles, and such others as were then to have the spirit in an extraordinary manner, who did remit sin effectively by remitting the punishment of it, by casting out Devils, healing the sick, &c. according to that of *Jam.* 5. 14, 15. Is any sick among you, let him call for the Elders of the Church, and let them pray for him, and anoint him with Oyl, in the name of the Lord; And the prayer of Faith shall save the Sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. If besides this remitting them effectively, the rest be no other than a Ministerial pronouncing them forgiven by God according to his Covenant in the Gospel, then you cannot plead the phrase of a Text, which respecteth another way of Remission than we pretend to: But must phrase it according to the nature of the thing, and the sense of other Scriptures also that fullier open it, There are three waies of pardoning, 1. By grant or Gift, (whether by a general Act of pardon, or a particular.) 2. By sentence. 3. By execution, that is, preventing, or taking off the penalty: The first of these is done already by God in the Gospel. The Second, God doth principally, and his Ministers instrumentally as his Messengers: The third (the taking off the penalty) they can doe no otherwise in the Case before us, then by praying that God will take

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it off, and using his ordinary means. So that it is most evident, that this Absolution that Ministers are to perform, can be no other than to pronounce the penitent Believer to be absolved by God according to his Covenant: And if there be no other, should we not speak as intelligibly as we can? Indeed there is more in absolving the excommunicate; for then the Church both judiciously, and executively, remitteth the penalty of excommunication (to which also the Text *Joh.* 20. may have much respect) but the penalty of damnation can be no otherwise remitted by us, than as is expressed, And indeed the thing is of such exceeding weight, that it behoveth us to deal as intelligibly and openly in it, as we can. And therefore we admire that you should say (the Condition needs not be expressed, being always necessarily understood,) by necessarily do you mean, *necessitate naturali, & irresistibili*? so that all the wicked men in the world cannot choose but understand us, to speak conditionally? Surely this is none of your meaning, if it were, it were far from truth: Or do you mean not *de necessitate vel actitudine eventus*, but *de debito ex obligatione*? no doubt but it is necessary as a duty, and also *ad finem* as a means: And therefore it is, that we desire it may be expressed. And doubtless you think not that all men do their duties, and understand all that they ought to understand: no not in this particular. If you mean that all sick men may be rationally supposed to understand it: this can never be believed by us, that are acquainted personally (and have been) with so many of whom it is not true. How many think the Ministers Absolution, and the Sacrament will serve turn, with their unsound hypocritical repentance? How easily is that understood absolutely, or as bad, while they take you to take it for granted, that they have the Condition, which is absolutely expressed.

It is not fit the Minister should have power to deny this viation, or holy Communion to any that humbly desire it, according to the Rubrick; which no man disturbed in his wits can do, and whosoever does, must in charity be presumed to be penitent, and fit to receive. Sect. 3. p. 34. Exc. 1.

Repl. There is no condition mentioned in the Rubrick, but that he (be desirous to receive the Communion in his house) humbly is not there: And why may not a man disturbed in his wits desire the Communion! you deny things that ordinarily fall out, and yet lay the weight of your Cause on that denyal. But why must we give the Sacrament to those that have lived in grosse ignorance, infidelity, and prophaneness, and never manifested credibly, that they repent? You say that (whosoever desireth the Sacrament, according to the Rubrick, must in charity be presumed to be penitent.) But where hath God commanded or approved so blind and dangerous an act as this, under the name of Charity? the ordinary observations

ons of our lives, is not to be confuted by mens Assertions: we know by sad experience, that there's abundance of the worst of men among us, that are desirous to receive this Sacrament when they are sick, that give no credible evidence of true repentance; but some in the ignorance, and deceit of their hearts; and some as conscious of their impiety, for which they seek any shifting remedy to quiet their Consciences, for the time, are much more eager for this Sacrament in their sickness, than many better and more penitent persons. And must we judge all these penitent, and give them the Sacrament as such? we must needs professe that we think this Course would not be the least effectual service unto Satan, to deceive poor sinners, and keep them from knowing their misery, and seeking aright after the true remedy in time. Pardon us, while we lay together the parts of your Doctrine, as we understand it here delivered; and leave it to your Consideration, what a Church, and what a Ministry it would make. 1. All Infants of any Parents in the world that we can baptize, are undoubtedly regenerate, and in a state of life, and shall be saved, if they so die. 2. The Holy Ghost, and Forgivenesse of sin, being then given them; it is charitably presumed that they have not totally lost this, notwithstanding the frailties and slips of their Child-hood; and so when they can say the Catechism, they are to be confirmed. 3. Being confirmed, they are to be admitted to the Lords Supper. 4. All that marry, and others, thrice a year must receive the Lords Supper (though unfit.) 5. The Minister must absolve all the sick, that say they repent: (if we understand you) for we suppose you allow not the Minister to be Judge. 6. This Absolution must be absolutely expressely (I absolve thee from all thy sins) without the Condition (if thou repent and believe.) 7. Whosoever desireth the Communion in his sickness, must in charity be presumed to be penitent, and fit to receive. 8. The Minister must not have power to forbear such Baptizing, Absolving, or delivering the Communion as aforesaid (we now omit what's said of the dead at Burial.) And if this be not the ready way to hinder thousands from the necessary knowledge of their unrenewed hearts, and lives, and from true repentance, and from valuing Christ as the Remedy, and from making a necessary preparation for death, and also the way to lay by abundance of faithful conscionable Ministers, that dare not take such a deceiving dangerous Course; we must confesse our selves much mistaken in the nature of mans corruption, and misery, and the use of Gods Ordinances for his recovery.

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The Burial of the Dead.

IT is not fit so much should be left to the discretion of every Minister: And the desire that all may be said in the Church, being not pretended to be for the ease of tender Consciences, but of tender Heads, may be helped by a Cap, better than a Rubr. Sect. 2. p. 2.

Reply. We marvel that you say nothing at all to our desire, (that it be expressed in a Rubrick, that prayers and exhortations there used, be not for the benefit of the dead, but only for the instruction and comfort of the living.) You intend to have a very indiscreet Ministry, if such a needlesse Circumstance may not be left to their discretion. The contrivance of a Cap instead of a Rubr. sheweth that you are all unacquainted with the subject, of which you speak: and if you speak for want of experience of the Case of Souls, as you now do about the Case of mens bodies, we could wish you some of our experience of one sort (by more Converse with all the Members of the Flock) though not of the other. But we would here put these three or four Questions to you.

1. Whether such of our selves as cannot stand still in the cold Winter at the Grave, half so long as the Office of Burial requireth, without the certain hazard of our lives, (though while we are in motion, we can stay out longer) are bound to believe your Lordships, that a Cap will cure this better than a Rubr. though we have proved the contrary to our cost? and know it as well as we know that cold is cold. Do you think no place but that which a Cap or Clothes do cover, is capable of letting in the excessively refrigerating Air?

2. Whether a man that hath the most rational probability, if not a moral certainty, that it would be his death, or dangerous sickness (though he wore 20. Caps) is bound to obey you in this Case.

3. Whether usually the most studious laborious Ministers, be not the most invaletudinary and infirm? And 4*ly*. Whether the health of such should be made a jest of, by the more healthful; and be made so light of, as to be cast away, rather than a Ceremony sometime be left to their discretion? And whether it be a sign of the right and genuine spirit of Religion, to subject to such a Ceremony, both the life of godlinesse, and the lives of Ministers, and the peoples souls? Much of this concerneth the people also: as well as the Ministers.

We see not why these words may not be said of any person, who we dare not say is damned; and it were a breach of Charity to say so, even of those whose repentance we do not see; For whether they do not inwardly, and heartily repent, even at the last act, who knows? And that God will not even then pardon them upon such repentance, who dares say? It is better to be Charitable, and hope the best, than rashly to condemn. Sect. 3 p. 33.

Repl. We spoke of persons, living and dying in notorious sins; suppose they were whoredom, perjury, oppression, yea, Infidelity, or Atheism, &c. But suppose we cannot be infallibly certain, that the man is damned, because it is possible that he may repent, though he never did express it: will you therefore take him for a brother whose soul is taken to God in mercy? You are not sure that an excomunicate person, or an Heathen, doth not truly repent after he is speechless: but will you therefore say, that all such die thus happily? This is a most delusory Principle. The Church judgeth not of things undiscovered: *Non esse & non apparere*, are all one as to our Judgement; we conclude not peremptorily, because we pretend not here to infalibility. As we are not sure that any man is truly penitent, that we give the Sacrament to, so we are not sure that any man dyeth impenitently. But yet we must use those as penitent, that seem so to reason, judging by ordinary means, and so must we judge those as impenitent, that have declared their sin, and never declared their repentance. It seems by you that you will form your Liturgy, so as to say, that every man is saved, that you are not sure is damned, though he shew you no repentance; and so the Church shall say, that all things are, that are but possible, if they conceit that Charity requireth it. But if the living by this be kept from Conversion, and flattered into Hell, will they there call it Charity, that brought them thither? O lamentable Charity, that smoothers mens way to Hell, and keepeth them ignorant of their danger, till they are past remedy! Millions are now suffering for such a sort of Charity. Lay this to the forementioned propositions, and the world will see that indeed we differ in greater things than Ceremonies, and Forms of Prayer.

Churching VVomen.

Q. 1. P. Exc. *IT is fit that the woman performing especial service of Thanksgiving, should have a special place for it, where she may be perspicuous to the whole Congregation; and near the holy Table, in regard of the Offering she is there to make: They need not fear Popery in this, since in the Church of* Rome *shee is to kneel at the Church door.*

Reply. Those that are delivered from impenitency, from sickness, &c. perform a special service of Thanksgiving, &c. yet need not stand in a special place: But if you will have all your Ceremonies, Why must all others be forced to imitate you? We mentioned not the Church of *Rome.*

Q. 2. [*The Psalm* 121. *is more fit and pertinent, than those others named, as* 113. 128. *and therefore not to be changed.*]

[*Reply*

Reply. We have propoſed to you what we think meeteſt in our laſt pages; if you like your own better, we pray you give us leave to think otherwiſe, and to uſe what we propounded.

[*If the woman be ſuch as is here mentioned, ſhe is to do her penance before ſhe be Churched.*] Sect. 3 Exc. 3.

Ropl. That is, if ſhe be accuſed, proſecuted, and judged by the Biſhop's Court to do penance firſt, which happeneth not to one of a multitude; and what ſhall the Miniſter do with all the reſt? All tends to take away the difference between the precious and the vile, between thoſe that fear God, and that fear him not.

[*Offerings are required as well under the Goſpel, as the Law: and amongſt other times moſt fit it is, that oblations ſhould be, when we come to give thanks for ſome ſpecial Bleſſing,* Pſal. 76. 10. 11. *Such is the deliverance in Childbearing.*] Sect. 4. Exc. 4.

Reply. Oblations ſhould be free, and not forced; to ſome ſpecial uſe, and not to oſtentation.

[*This is needleſſe ſince the Rubr. and Comm. require that no notorious perſon be admitted.*] Sect. 5. Exc. 5.

Reply. We gladly accept ſo fair an interpretation, as freeth the book from ſelf-contradiction, and us from trouble; but we think it would do no hurt but good, to be more expreſſe.

The Conceſſions.

[*WE are willing that all the Epiſtles and Goſpels be uſed according to the laſt Tranſlation.* Sect. 1.

Reply. We ſtill beſeech you, that all the Pſalms, and other Scriptures in the Liturgy recited, may (for the ſame reaſon) be uſed according to the laſt Tranſlation.

That when any thing is read for an Epiſtle, which is not in the Epiſtles, the ſuperſcription be [*for the Epiſtle.*] Sect. 2.

Repl. We beſeech you, ſpeak as the vulgar may underſtand you: [for the Epiſtle] ſignifieth not plain enough to ſuch, that is indeed none of the Epiſtles.

That the Pſalms be collated with the former Tranſlation, mentioned in Rubr. *and Printed according to it.* Sect. 3.

Reply. We underſtand not what Tranſlation, or *Rubr.* you mean.

That the words (this day) both in the Collects, and Prefaces, be uſed only upon the day it ſelf, and for the following dayes, it be ſaid (as about this time.) Sect. 4.

Reply. And yet there is no certainty, which was the day it ſelf.

That a longer time be required for ſignification of the names of the Com. and the words of the Rubr. *be changed into theſe (at leaſt ſome time the day before.)* Sect. 5.

Reply. (Sometime the day before) may be, near or at night, which will

not allow any leisure at all, to take notice of the proofs of people scandals or to help them in preparation.

Sect. 6. *That the power of keeping scandalous Sinners from the Communion, may be expressed in the* Rubr. *according to the 26. and 27.* Canons, *so the Minister be obliged to give an account of the same immediately after to the Ordinary.*

Repl. We were about returning you our very great thanks, for granting us the benefit of the 26. *Canon*, as that which exceedeth all the rest of your Concessions; *But* we see you will not make us too much beholden to you: and poor Christians (that will not receive the Sacrament contrary to the example of Christ and his Apostles, and the custome of the Catholick primitive Church, and the Canons of general Councils) must be also used as the notorious impenitent sinners, *But* the Canon requireth us not to signifie the cause, but upon complaint, or being required by the Ordinary.

Sect. 7. *That the whole Preface be prefixed to the Commandement.*

Repl. And why not the word (Sabbath day) be put for the (Seventh day) in the end. Must not such a falsification be amended?

Sect. 8. *That the second Exhortation be read some Sunday, or Holyday, before the Celebration of the Communion, at the discretion of the Minister.*

Sect. 9. *That the general Confession at the Communion be pronounced by one of the Ministers, the people saying after him, all kneeling humbly upon their knees.*

Sect. 10. *That the manner of consecrating the Elements, may be made more explicite, and express; and to that purpose, those words be put into the* Rub. *(then shall he put his hand upon the bread, & break it) then shall he put his hand unto the Cup.)*

Sect. 11. *That if the Font be so placed as the Congregation cannot hear, it may be referred to the Ordinary to place it more conveniently.*

Sect. 12. *That those words (yes they do perform them, &c.) may be altered thus: (because they promise them both, by their Sureties. &c.*

Sect. 13. *That the words of the last* Rubr. *before the Catechism, may be thus altered (that Children being baptized have all things necessary for their salvation, and dying before they commit any actual sins, be undoubtedly saved, though they be not Confirmed.)*

Sect. 14. *That to the* Rubr. *after Confirmation, these words may be added (Or be ready, and desirous to be confirmed.)*

Sect. 15. *That those words (with my body I thee worship) may be altered thus: (with my body I thee honour.)*

Sect. 16. *That those words (till death us depart) be thus altered (till death us do part.)*

Sect. 17. *That the words (sure and certain) may be left out.*

Reply. For all the rest we thank you, but have given our Reasons against your sense expressed in *Sect.* 13. before, and for satisfactorines of the last: And we must say, in the Conclusion, That, if these be all the abatements, and amendments you will admit, you sell your Innocency, and the Churches peace for nothing.

FINIS.

A

Petition for Peace:

WITH THE

REFORMATION

OF THE

LITURGY.

As it was Presented to the

Right Reverend BISHOPS,

BY THE

DIVINES

APPOINTED BY

His MAJESTIES COMMISSION

To treat with Them about

The ALTERATION of it.

LONDON,

Printed *Anno Dom. MDCLXI.*

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JAN 13 1938
THEOLOGICAL SEMINARY

A Petition for Peace.

To the most Reverend Archbishop and Bishops, and the Reverend their Assistants commissioned by His Majesty to treat about the Alteration of the Book of Common-Prayer.

The humble and earnest Petition of others in the same Commission.

Most Reverend Fathers, and Reverend Brethren,

THe special Providence of God, and His Majesties tender regard of the Peace and Consciences of His Subjects, and his desire of their Concord in the things of God, hath put into our hands this opportunity of speaking to you as humble Petitioners, as well as Commissioners, on the behalf of these yet troubled and unhealed Churches, and of many thousand souls that are dear to Christ; on whose behalf, we are pressed in spirit in the sence of our duty, most earnestly to beseech you, as you tender the peace and prosperity of these Churches, the comfort of His Majesty in the union of His Subjects, and the peace of your souls in the great day of your accounts, that laying by all former and present exasperating and alienating differences, you will not now deny us your consent and assistance to those means that shall be proved honest and cheap, and needfull to those great, desirable ends, for which we all professe to have our offices, and our lives.

The things which we humbly beg of you are these:

1. That you will grant what we have here proposed and craved of you in our Preface; Even your charitable interpretation, acceptance of, and consent unto the alterations and additions to the Liturgy now tendered unto you, that being inserted, as we have expressed, it [may be left to the Ministers choyce to use one or other at his discretion] upon His Majesties approbation, according to his

gracious Declaration concerning Ecclesiastical Affairs. And that (seeing we cannot obtain the form of Episcopal Government, described by the late Reverend Primate of *Ireland*, and approved by many Episcopal Divines) we may at least enjoy those benefits of Reformation in Discipline, and that freedom from Subscription, Oaths and Ceremonies, which are granted in the said Declaration, by the means of your charitable Mediation and Request.

2. Seeing some hundreds of able, holy, faithfull Ministers are of late cast out, and not only very many of their Families in great distresse, but (which is of far greater moment) abundance of Congregations in *England*, *Ireland* and *Wales*, are overspread with lamentable ignorance, and are destitute of able, faithfull Teachers: And seeing too many that are insufficient, negligent or scandalous, are over the Flocks (not meaning this as an accusation of any that are not guilty, nor a dishonourable Reflection on any party, much lesse on the whole Church) we take this opportunity earnestly to beseech you, that you will contribute your endeavours to the Removal of those that are the shame and burdens of the Churches; and to the Restauration of such as may be an honour and blessing to them. And to that end, that it be not imputed to them as their unpardonable Crime, that they were born in an Age and Country which required Ordination by Parochial Pastors, without Diocesans: And that Re-ordination (whether absolute or hypothetical) be not made necessary to the future exercise of their Ministry. But that an Universal Confirmation may be granted of those ordained as aforesaid, they being still responsible for any personal insufficiency or crime. Were these two granted (the Confirmation of the Grants in His Majesties Declaration, with the liberty of the Reformed Liturgy offered you, and the restoring of able, faithfull Ministers to a capacity to be serviceable in the Church of God, without forcing them against their Consciences to be Re-ordained) how great would be the benefits to this unworthy Nation? How glad would you make the peoples hearts? how thankfull should we be (for the cause of Christ, and the souls of men) to those that grant them, and procure them; being conscious that we seek not great things for our selves, or for our Brethren; that we are ambitious of no greater wealth or honour, than our daily bread, with such freedom and advantage for the labours of our Ministry, as may most conduce to the success, the increase of holiness and peace. we shall take the boldness to second these Requests, with many of our Reasons, which we think should prevail for your consent, chusing rather

ther to incur whatsoever censures or offence may by any be taken against our necessary freedom of expression, than to be silent at such a time as this, when thousands of the servants of the Lord, that are either deprived of their faithfull Teachers or in fears of losing them, together with the freedom of their Consciences in Gods worship, do cry day and night to Heaven for help, and would cry also in your ears with more importunate Requests, if they had but the opportunity as now we have.

And 1. We beseech you bear with us while we remember you, that you are Pastors of the flock of Christ, who are bound to feed them, and to preach in season, and out of season, and to be laborious in the Word and Doctrine; but are not bound to hinder all others from this blessed work, that dare not use a Crosse or Surplice, or worship God in a form which they judge disorderly, defective, or corrupt, when they have better to offer him (*Mal.* 1. 13, 14.) Is it not for matter and phrase at least as agreeable to the holy Scriptures? If so, we beseech you suffer us to use it, who seek nothing by it, but to worship God as near as we can, according to his will, who is jealous in the matters of his worship. If indeed yours have more of strength, and ours of weakness, yet let not Fathers cast the children from the house of God, because they are sick or weak, and need the more compassion; let not our Physicians resolve their Patients shall all be famished, or cast off, whose temperature and appetites cannot agree to feed on the same dish, with the same preparation and sauce. He that thrice charged *Peter* as he loved him, to feed his Lambs and Sheep, did never think of charging him to deny them food, or turn them out of his fold, or forbid all others to feed them unless they could digest such forms and ceremonies, and superscriptions as ours.

2. May we presume to mind you, that the Lord of the Harvest hath commanded us to pray that more Labourers may be sent into the Harvest. (For still proportionably the Harvest is great, and the Labourers are few) *Mat.* 9. 37. And that the Lord hath not furnished them with his gifts in vain, nor lighted these Candles to put under a Bushel, but to be set on a Candlestick, that they may give light to all that are in the house, *Mat.* 5. 15. And that there are few Nations under the heavens of God, as far as we can learn, that have more able, holy, faithfull, laborious and truly peaceable Preachers of the Gospel (proportionably) than those are that are now cast out in *England*, and are like in *England*, *Scotland*, and *Ireland*, to be cast out, if the old Conformity be urged. This

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witneſſe is true, which in Judgement we bear, and muſt record againſt all the reproaches of uncharitableneſs, which the juſtifier of the Righteous at his day will effectually confute. We therefore beſeech you, that when thouſands of ſouls are ready to famiſh for want of the bread of Life, and thouſands more are grieved for the Ejection of their faithfull Guides, the Labourers may not be kept out, upon the account of ſuch Forms or Ceremonies, or Re-ordination; at leaſt till you have enow as fit as they to ſupply their places, and then we ſhall never Petition you for them more.

3. And we beſeech you conſider when you ſhould promote the joy and thankfulneſs of His Majeſties Subjects for his happy Reſtauration, whether it be equal and ſeaſonable to bring upon ſo many of them ſo great calamities as the change of able, faithfull Miniſters, for ſuch as they cannot comfortably commit the conduct of their ſouls to, and the depriving them of the Liberty of the Publick Worſhip; calamities far greater than the meer loſs of all their worldly ſubſtance can amount to: In a day of Common Joy to bring this cauſeleſly on ſo many of His Majeſties Subjects, and to force them to lye down in heart-breaking ſorrows, as being almoſt as far undone, as Man can do it; this is not a due requital of the Lord for ſo great deliverances: Eſpecially conſidering, that if it were never ſo certain, that it is the ſin of the Miniſters that dare not be Re-ordained, or conform; its hard that ſo many thouſand innocent people ſhould ſuffer even in their ſouls for the faults of others.

4. And if we thought it would not be miſ-interpreted, we would here remember you, how great and conſiderable a part of the three Nations they are, that muſt either incur theſe ſufferings, or condole them that undergo them; and how great a grief it will be to His Majeſty, to ſee his grieved Subjects; and how great a joy it will be to him, to have their hearty thanks and prayers, and ſee them live in proſperity, peace and comfort under his moſt happy Government.

5. And we may plead the nature of their cauſe, to move you to compaſſionate your poor afflicted Brethren in their ſufferings. It is, in your own account, but for refuſing Conformity to things indifferent, or at the moſt, of no neceſſity to ſalvation. It is in their account for the ſake of Chriſt, becauſe they dare not conſent to that which they judge to be an uſurpation of his Kingly power, and an accuſation of his Laws as inſufficient, and becauſe they dare not be guilty of addition to, or diminution of his Worſhip, or of worſhip-

ping

ping him after any other Law, than that by which they must be judged, or such as is merely subordinate to that. Suppose they be mistaken in thinking the things to be so displeasing to God; yet it is commendable in them to be fearfull of displeasing him, and carefull to obey him; a disposition necessary to all that will be saved, and therefore to be loved and cherished in them by the Pastors of the Church; who should be very tender of putting them to suffering, or casting them out of the Church, because they dare not do that which they judge to be so great a sin against the Lord, deserving damnation to themselves. Should not the love of Christ command us to be tender of those that are so tender of his honour, and to take heed what we do to men for taking heed of sin, and being afraid to offend the Lord; and should not the special love of Christians, and the common love of men, command us, to be loath to drive men by penalties, upon that which they judge doth tend to their everlasting damnation, and which indeed doth tend to it, because they judge it so to do; For he that will do that which he thinks to be so great a sin as is before described, to please men, or to escape their punishment, no doubt deserveth the wrath of God, and should we not be loath to drive men upon sin and condemnation, though we were sure that their own infirmity is the occasion. If it be said, that by this Rule nothing shall be commanded, if men will but scruple it. We answer, Things in themselves necessary, or commanded by God, must be commanded by man, because scruples make them not unnecessary, and make not void the Laws of God, and it will be a sin even to the scrupulous to disobey: But things dispensible, and of themselves unnecessary, should not be rigorously urged upon him, to him they would be a sin, and cause of condemnation. It is in case of things indifferent in your own judgement, that we now speak. If it be said, that is humour, pride, or singularity, or peevishness, or faction, and not true tenderness of Conscience that causeth the doubts, or non-conformity of these men. We answer, such crimes must be fastened only on the Individuals, that are first proved guilty of them; and not upon multitudes unnamed, and unknown and without proof; and you know it is the prerogative of God to search the heart, and that he hath said, *Judge not that yee be not judged, for with what judgement yee judge, yee shall be judged, and with what measure yee mete, it shall be measured to you again.* Mat. 7. 1, 2. *And who art thou that judgest another mans servant, to his own Master, he standeth or falleth; yea, he shall be holden up, for God is able to make him stand.* Rom. 14. 4. And

who

who can pretend to be better acquainted with their hearts, than they are themselves! *For what man knoweth the things of a man, save the Spirit of a man, which is in him*, 1 Cor. 2. 11. And they are ready to appeal to the dreadfull God, the searcher of hearts, and the hater of hypocrisie, that if it were not for fear of sinning against him, and wounding their Consciences, and hazarding, and hindering their salvation, they would readily obey you in all these things; That it is their fear of sin and damnation that is their Impediment, they are ready to give you all the assurance, that man can give by the solemnest professions, or by oath if justly called to it.

And one might think that a little charity might suffice to enable you to believe them, when their non-complyance brings them under suffering, and their complyance, is the visible way to favour, safety, and prosperity in the world. And if men that thus appeal to God concerning the intention of their own hearts, cannot be believed, even when the State of their worldly interest bears witness to their professions, but another shall step into the Throne of the heart-searching God, and say [It is not as they say, or swear, It is not Conscience, but obstinacy or singularity] all humane converse upon these terms will be overthrown: And what remedy have they, but patiently to wait till God that they have Appealed to, shall decide the doubt, and shew who were the Assertours of truth or falshood.

6. And we crave leave to represent to you the great disproportion, in necessity and worth, between the things in question, and the salvation of so many, as may be obtained by the free and faithfull exercise of the Ministery, of those that now are, and that are yet like to be laid aside; Do you think the Lord that died for souls, and hath sent us to learn what that meaneth [*I will have mercy and not sacrifice*, Mat. 9. 13.] is better pleased with Re-ordination, Subscription and Ceremonies, than with the saving of souls, by the means of his own appointment: If it be said that Publick order and peace and concord to promote the salvation of many, and therefore are to be preferred before the salvation of fewer. We answer, Concord in holy obedience to God doth indeed promote the salvation of all that entertain it; but Concord in Ceremonies, or Re-ordination, or Oaths of obedience to Diocesans, or in your questioned particular forms of Prayer, do neither in their nature, or by vertue of any promise of God, so much conduce to mens salvation; as the preaching of the Gospel doth, by able faithfull and laborious Ministers. And how comes it to passe that unity, concord

cord and order must be placed in those things, which are no way necessary thereto! Will there not be order and concord in Holy obedience and acceptable worshipping of God, on the terms which we now propose and crave, without the foresaid matter of offence? We here shew you that we are no Enemies to order, and our long importunity for the means of concord, doth shew that we are no Enemies to concord.

If it be said, that other men that will conform to the things in question may convert and save souls better than those that are factious and disobedient: We first humbly crave that reproach may not be added to affliction, and that none may be called factious that are not proved such; and that Laws imposing things indifferent in your Judgement, and sinfull in theirs, may not be made the rule to judge of faction: but that men who live inoffensively under Civil Government, and in matters of Faith and Worship, subscribe to all contained in the Holy Scriptures; and endeavour to promote universal Peace and Charity on these termes, may not be made offenders by the making of Laws and Canons, that must force them to be such: Consequently *Daniel* was an offender that would not forbear praying openly by the space of thirty daies. But antecedently to that Law, he was confessed just, by them that said [*Wee shall not find any occasion against this Daniel, except we find it against him concerning the Law of his God*] Dan. 6, 5, 7, 10. The Law which he must break was made to make him a breaker of that Law; take away that Law and take away his fault. We accuse none of the like intentions, but we must say, that it is easie to make any man an offender, by making Laws which his Conscience will not allow to observe, and its as easie to make that same man cease to seem disobedient, obstinate or factious, without any change at all in him, by taking down such needlesse Laws. We may again remember you what Christ a second time doth presse, *Mat.* 12 7. [*But if yee had known what this meaneth, I will have mercy, and not sacrifice, yee would not have condemned the guiltlesse.*]

And next, to the rest of the Objection, we answer; That sad experience tells the world, that if the Ministers that we are pleading for, be laid aside, there are not competent men enough to supply their Rooms, and equally to promote the salvation of the flocks: This is acknowledged by them who still give it as the reason why Ministers are not to be trusted with the expressing of their desires in their own words, nor so much as to chuse which Chapter to read, as well as which Text to preach on, to their Auditours, be-

cauſe we ſhall have Miniſters ſo weak, as to be unfit for ſuch a truſt: and men that are not wiſe enough for ſo eaſie a part of their duty, as to chooſe fit portions of Scripture to read, are unlikely to afford an equal aſſiſtance to the ſalvation of the people inſtead of the labours of ſuch as we are ſpeaking for.

7. And it muſt be remembred that in our Ordination, we muſt profeſſe that [we are perſwaded that the holy Scriptures contain ſufficiently all Doctrine, required of neceſſity for eternal ſalvation, &c.] and that we will teach or maintain nothing as required of neceſſity to eternal ſalvation, but that which we are perſwaded may be concluded and proved by the ſame] and that one of the articles of the Church containeth the ſame doctrin of the ſcriptures ſufficiency: and to theſe we are called to ſubſcribe; And the perſons that we now ſpeak for, are ready to ſubſcribe to all contained in the Holy Scriptures, and willing to be obliged by the Laws of men to practiſe it: and he that hath all things neceſſarie to ſalvation is received of God, and ſhould therefore be received by the Church, if the Apoſtles argument be good, *Rom.* 14. 1. 3. [for God hath received him] ſeeing then you do profeſs that none of your Impoſitions that cannot be concluded from the Scripture, are neceſſary to ſalvation, let them not conſequentially be made neceſſary to it, and *more* neceſſary than that which is ordinarily neceſſary.

If you ſay, that ſo many men ſhall be forbidden to preach, unleſſe they dare Subſcribe and uſe theſe things; you will tempt them to infer, that preaching being ordinarily neceſſary to ſalvation, *Rom.* 10. 14. And theſe things called indifferent being made neceſſary to preaching and preferred before it, therefore they are made neceſſary to ſalvation, and preferred before that which God hath made neceſſary.

If it be ſaid, that this will as much follow the making of any other indifferent thing to be neceſſary to preaching, and ſo the Church ſhall make no orders; We anſwer.

1. That ſmaller things muſt not be impoſed by unproportionable penalties.

2. That though the Church may prefer a ſober, peaceable Preacher before one that is Schiſmatical and unpeaceable (which is not at all to exclude Preaching) yet the Church may not make any thing neceſſary to preaching it ſelf; that is of it ſelf unneceſſary, and not antecedently neceſſary, at leaſt by accident.

3. And

8. And if our Religion be laid upon your particular Liturgy, we shall teach the Papists further to insult, by asking us, where was our Religion two hundred years ago? The Common-Prayer-Book as differing from the Masse-Book, being not so old, and that which might then be the matter of a change, is not so unchangeable it self, but that those Alterations may be accepted for ends so desirable as are now before us.

9. And we humbly crave that we may not in this be more rigorously dealt with, than the Pastors and People of the Antient Churches were: If we may not have the Liberty of the Primitive times, when for ought can be proved, no Liturgical Forms were imposed upon any Church, yet at least let us have the liberty of the following Ages, when under the same Prince there were diversity of Liturgies, and particular Pastors, had the power of making and altering them for their particular Churches.

10. And if you should reject (which God forbid) the moderate propolals which now and formerly we have made, we humbly crave leave to offer it to your consideration, what Judgement all the Protestant Churches are likely to pass on your proceedings, and how your Cause and ours will stand represented to them, and to all succeeding Ages. Though we earnestly desire the tolleration of those that are tollerable, and the peaceable Liberties of all that agree on the Catholick terms of Primitive Simplicity, in Doctrine, Worship and Discipline, yet have we our selves so far drawn near you, as that the world will say, you reject those that are for Episcopacy it self, and set Forms of Liturgy, and are not so much as charged by you at all, as disagreeing in any point of Faith, if you shall reject us. If after our submission to His Majesties Declaration, and after our own Propolals of the Primitive Episcopacy, and of such a Liturgy as here we tender, we may not be permitted to exercise our Ministery, or enjoy the Publick Worship of God, the Pens of those learned, moderate Bishops will bear witness against you, that were once employed as the chief Defenders of that Cause (we mean such as Reverend Bishop *Hall*, and *Usher*) who have published to the world, that much less than this might have served to our Fraternal Unity and Peace. If you would not grant this Liberty, and Communion to others, with whom Christ will hold Communion in grace and glory; yet it will appear more strange to the world, that you should cast out the Episcopal also, that dare not go beyond the Rule of Holy Scripture, and the Example of Primitive Simplicity.

And we doubt not but you know, how new and strange a thing it is that you require in the point of Re-ordination: When a Canon amongst those called the Apostles deposeth those that re-ordain, and that are re-ordained; And when it is a thing that both Papists & Protestants condemn, when not onely the former Bishops of *England*, that were more moderate were against it, but even the most fervent adversaries of the Presbyterian way; such as Bishop *Bancroft* himself, how strange must it needs seem to the Reformed Churches, to the whole Christian world, and to future Generations, that so many able, faithfull Ministers should be laid by as broken Vessels, because they dare not be re-ordained? and that so many have been put upon so new and so generally disrelished a thing?

11. And we crave leave to remember you, that the Holy Ghost hath commanded you to over-see the flock, not by constraint, but willingly, not as being Lords over Gods heritage, but as Ensamples to the Flock: And that it is not onely more comfortable to your selves to be loved as the Fathers, than to be esteemed the Afflicters of the Church, but that it is needfull to the ends of your Ministry for the people: When you are loved, your Doctrine will more easily be received: But when men think that their souls or liberties are endangered by you, its easie to judge how much they are like to profit by you.

12. And you know if we are not in point of Ceremonies or Forms in every thing of your mind; it is no more strange to have variety of intellectual Apprehensions in the same Kingdome and Church, than variety of temperatures and degrees of age & strength. If His Majesty should expell all those from his Dominions, that are not so wise, as solidly to judge, whether the Liturgy as before, or as thus reformed, be the best, yea whether this be intollerable in comparison of yours, and whether God be pleased or displeased with your Ceremonies, it would be too great a diminution of his subjects, and if you should turn all such out of the Kingdome of Christ, it would be liker a dissipating, than a gathering, and a destroying, than an edifying of his Church. And you have not your power to destruction, but to edification, 2 *Cor.* 10. 8. & 13. 10. you must do all things for the Peoples edifying, 2 *Cor.* 12. 19. *Ephes.* 4. 12.

13. And how Christ will take it of you, to cast out from the Ministry or Communion of the Church, or to grieve and punish all those that dare not conform to you in these matters; for fear of displeasing the Law-giver of the Church, we beseech you judge

(when

(when your souls are most seriously thinking of the day of your Accounts) by such passages of Holy Scripture as may fully acquaint you with his mind. He is himself a mercifull High-Priest, a gracious Saviour, a tender Governour. He despiseth not the day of small things, *Zech.* 4. 10. *He feedeth his flock like a Shepherd, he gathereth his Lambs with his Arm, and carrieth them in his bosome, and gently leadeth those that are with young*, Isa. 40 11. *A bruised reed will he not break, and the smoaking flax will he not quench*, Isa. 42. 3. Mat. 12. 20. God doth instruct the Plow-man to discretion, and teacheth him not to thresh the Fetches with a Threshing-instrument, nor to turn the Cart-wheel upon the Cummin, but the Fetches are beaten out with a staff, and the Cummin with a rod, *Isa.* 28. 26, 27. Gods Servants are his Jewels, *Mal.* 3. 17. He will spare them as a man spareth his Son that serves him, and he that toucheth them, toucheth the apple of his eye, *Zech.* 2. 8. Remember the near relation they stand in to God in Christ, that they are the Children of God, coheirs with Christ, *Rom.* 8. 17. The members of his body, his flesh and bone, which he cannot hate, who ever hate them, *Eph.* 5. 29, 30. Remember how dear they cost him, and to what honour he will advance them; and that these same persons that love him in sincerity, must be where he is, to behold his glory, *John* 12. 26. & 17. 24. and shall be like the Angels of God, *Luk.* 20. 36. and shall judge the world, 1 *Cor.* 6. 2, 3. and that Christ will come to be glorified and admired in them, 2 *Thes.* 1. 10. and they shall shine forth as the Sun in the Kingdom of their Father, *Mat.* 13. 43. Remember with what tender usage he treated his weak imperfect members upon earth, and when he was ascending to prepare a place for them, that they might be with him where he is, how affectionately he bespeaketh them, *John* 20. 17. *Go to my Brethren, and say unto them, I ascend up to my Father, and your Father, and to my God, and your God.* And lest you should say, that he will not own those little ones, that (whether for Truths sake, or for their infirmities) do bear disgraceful titles in the world; Remember that at the day of judgement he will say, *Inasmuch as you did it not*, or did it, *to one of the least of these my Brethren you did it not*, or did it, *unto me*, *Matth.* 25. 40, 45. If his Elect cry to him day and night, though he bear long, he will avenge them, and that speedily, *Luke* 18. 7, 8. Bear with us while we adde this terrible passage, which we once before made mention of, *Matth.* 18. 5, 6. [*Who so shall receive one such little childe in my name, receiveth me; but who so shall offend one of these little ones that believe in me, it were better for him that*

that a Millstone were hanged about his neck, and that he were drowned in the depth of the Sea.] Undoubtedly if you consider duly by such passages, how Christ will take it, to have his servants not only not-visited, not-relieved, but to be afflicted, not only in body, but in soul, with that great affliction to be cast out of the Ministry, or Church, for an unavoidable dissent in things indifferent, you will never joyn with those that shall stretch forth a hand against them for such a cause as this. If yet the old pretence be made, that they suffer as Schismaticks, and disobedient; we must say again, if any shall make men disobedient by imposing things unnecessary, which they know are by learned, pious, peaceable men, esteemed sins against the Lord, and then shall thus heavily afflict them for the disobedience which they may easily cure by the forbearance of those impositions; let not our souls come into their secret, nor our honour be united to their Assembly: If they shall smite or cast out a supposed Schismatick, and Christ shall find an able, holy, peaceable Minister, or other Christian, wounded, or mourning, out of doors, let us not be found among the Actors, nor stand among them in the day of their accounts, when tribulation shall be recompenced to the Troublers of believers, 2 *Thes.* 1 6.

14. We beseech you also to consider, that men have not their understandings at their own command; much lesse can they be commanded by others, if they were never so willing to believe all that is imposed on them to be lawfull, they cannot therefore believe it, because they would, the intellect being not free. And to dissemble, and say, and swear, and do, the things which they believe not, is such an aggravated hypocrisie (being in the matters of God, and joyned with perfidiousnes) as we may suppose cannot render them acceptable to any, that have not renounced Religion and Humanity, much lesse should they be constrained to it. And when it is known that mens judgements are against the things imposed, and that penalties are no means adapted to the informing and changing of the judgement; but to force men to do the things they know, we conceive they should not be used, and so used in the case of things indifferent, where they are not necessary to the common good, and where the sufferers, have never had sufficient means to change their judgements.

If it be said, that it is their own fault, that their judgements are not changed, and that the means have been sufficient.

We answer, That it is their fault, is the point in question, which the Sword can easilier take for granted, than the Tongue or Pen can

can prove: But if it be so, it is their fault, as it is that they are the Sons of *Adam*, partakers of the common corruption of humane nature; and as it is their fault that they are not all of the highest form in the School of Christ, above the common ignorance and frailties of believers, and that they are not all the most judicious Divines of the most subtile wits, and had not the same education and society to advance your opinions, and represent things to their understandings, just as they are represented unto yours. And if men must be cast out of the Church, or Ministry, because they are not wiser than such learned men, as the Pastors of the most of the Reformed Churches, and as *Hildersham*, *Bayne*, *Parker*, *Ames*, *Dod*, *Ball*, *Nichols*, and many such others as have here taken this conformity to be a sin, how few, alas, how very few will there be left!

And if it be said, that men do willingly keep out the light, We must say, that few men are obstinate against the opinions that tend to their ease and advancement in the world, and to save them from being vilified as Schismaticks, and undone; and when men profess before the Lord, that they do impartially study and pray for knowledge, and would gladly know the will of God at the dearest rate; we must again say, that those men must prove that they know the dissenters hearts, better than they are known to themselves, that expect to be believed by charitable Christians, when they charge them with wilfull ignorance, or obstinate resisting of the truth.

15. And we crave leave to ask whether you do not your selves in some things mistake, or may not do so for ought you know? and whether your understandings are not still imperfect, and all men differ not in some opinions or other? And if you may mistake in any thing, may it not be in as great things as these? can it be expected, that we should all be past erring about the smallest Ceremonies and Circumstances of worship? And then should not the consciousnesse of your own infirmity, provoke you rather to compassionate humane frailty, than to cast out your Brethren, for as small failings as your own?

16. And we further offer to your consideration, whether this be doing as you would be done by, would you be cast out for every fault that is as bad as this? and doth this shew that you love your neighbours as your selves? Put your selves in their case, and suppose that you had studied, conferred and prayed, and done your best to know whether God would have you to be Re-ordained, to use these Forms, or Ceremonies, or Subscriptions, or not? and having done all, you think that God would be displeased if you

should

ſhould uſe them, would you then be uſed your ſelves, as your diſſenting Brethren are now uſed, or are like to be; love them as your ſelves, and we will crave no further favour for them.

17. But nothing more affecteth us, than to think of the Lamentable diviſions, that have been cauſed and are ſtill like to be, whileſt things unneceſſary are ſo impoſed: And on the contrary, how bleſſed an unity and peace we might enjoy if theſe occaſions of diviſion were removed, and we might but have leave to ſerve God as his Apoſtles did. As in Doctrinals, ten thouſand will ſooner agree in an explicite belief of the Creed, than an hundred in an explicite belief of all that *Ockam* or *Scotus* have determined; So in the matters of Government and worſhip; It is eaſier to agree upon few things, than upon many, upon great and certain and neceſſary things, than upon ſmall uncertain and unneceſſary things, and upon things that God himſelf hath revealed or appointed, than upon things that proceed from no ſurer an Original, than the wit or will of man. The ſtrict prohibition of adding to or the diminiſhing from the things commanded by the Law-giver of the Church, *Deut.* 12 32. doth put ſuch a fear in the minds of multitudes of the loyal ſubjects of Chriſt, leſt by ſuch additions or diminutions in the matters of his worſhip, they ſhould provoke him to diſpleaſure, as will be a certain perpetual hindrance to any common unity or Concord, in ſuch humane impoſitions, of which many of the ſervants of the jealous God will have a continual jealouſie.

With grieved hearts we now renew the lamentable diviſions, occaſioned already by theſe impoſitions, ever ſince the Reformation in the daies of K. *Edward* 6th. and the grievous fruits of thoſe Diviſions! How they deſtroyed Charity (the characters of Chriſts Diſciples) and exaſperated mens minds againſt each other: How they corrupted mens prayers and other exerciſes of devotions, and made them pray and preach againſt one another: How their tongues were emboldned to the cenſuring of each other, one party calling the other Factious, Schiſmatical, Singular, and Diſobedient; and the other calling them Antichriſtian, Proud, Tyrannical, Superſtitious, Perſecutors and Formaliſts: And ſuch language ſtill increaſing the uncharitableneſs and diviſions; till the increaſe of impoſing rigour on the one ſide, & of impatience under Sufferings on the other ſide, was too great a preparation to thoſe greater calamities which are yet bitter to the remembrance of all whoſe intereſts or paſſions have not Conquered their humanity. And the continuance of ſo much of the cauſes and effects, doth infallibly prove,

prove that if the same impositions be setled upon us, the same Heart-divisions will be (still continued): Brethren will disdain the name and love of Brethren to each other; which yet Christ himself by condiscending and reproving love, vouchsafeth to them all. Instead of loving one another with a pure heart, fervently, there will be, if not hating, yet grudging at one another, censuring and despising one another; Which effects will still increase their cause, and make one side think, that they are necessitated to be more rigorous in their Coercions, and the other think that they are allowed to be more censorious against those by whom they suffer.

And how many thousands on both sides by such a stream of temptations, will undoubtedly be carried on in a course of Sin from day to day, and by heart sin, and tongue sin, by Pulpit sins, or sins in other part of Worship, will dishonour God and provoke him to indignation against them and the Land, we may not without astonishment and grief of heart foresee or foretell.

And its easie to foresee how the innocent will be numbred with the faulty, and those that do but feel their sufferings, and the sufferings of the Church on these occasions, and do but groan and sigh to God, and pray for succour and deliverance, will be thought to be guilty of discontent and faction, and bringing the Government of the Church, and consequently of the Kingdome into hatred or dislike, and so their sufferings will be increased: And he that is commanded by the Laws of humanity to be compassionately sensible of the Calamities of others, shall be thought an offender for being sensible of his own. Its easie to foresee, how those expressions in mens Sermons, or Prayers or familiar Conference, which seem to any mis-understanding, or suspicious, or malicious hearers, to intimate any sense of suffering, will be carried to the ears of Rulers, and represented as a crime? And nature having planted in all men an unwillingness to suffer, and denyed to all men a love of calamity, and necessitated men to feel when they are hurt, and made the tongue and countenance the Index of our sense; these Effects will be unavoidable, while such Impositions are continued, and while a fear of sinning will not suffer men to swallow and digest them, and what wrong such divisions about religion will be to the Kingdome, and to His Majesty, we shall not mention, because our Governours themselves may better understand it.

On the other side, what universal ease, and peace, and joy, would be the fruits of that happy unity and concord, which the reasonable forbearances which we humbly petition for, would certainly

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ly produce; how comfortable would our Miniſterial labours be, when we had no ſuch temptations, burdens, or diſquietments? When we lay not under the Reproofs of Conſcience, nor the ſuſpicions or diſpleaſure of our Superiours, but might ſerve the *Lord* without diſtraction, and be among his ſervants without ſuch fears, (*Phil.* 1. 14. 1 *Cor.* 16. 10.) How much would the hands of the Builders be ſtrengthened for the work of God, when they ſpeak the ſame things, and there are no diviſions among them, but they are perfectly joyned together in the ſame mind and judgement, 1 *Cor.* 1. 10. when they are like-minded, having the ſame love, being of one accord, of one mind, doing nothing through ſtrife or vain glory, which will never be while the one calls the other factious and ſchiſmatical, and the other calleth him ſuperſtitious and tyranical; but when Chriſt hath taught us in lowlineſs of mind to eſteem others better than our ſelves, and not to look every man on his own things (his own gifts, and virtues, and worth, and intereſt) but every man alſo on the things of others; and till the ſame mind be in us, that was in Chriſt Jeſus, that humbled himſelf, and took upon him the form of a ſervant, and made himſelf of no Reputation, *Phil.* 1. 2, to 9. How much ſhould we honour the Body, the Spirit, the Hope, the Lord, the Faith, the Baptiſm, the God and Father of all Beleevers, which are one, if we were one among our ſelves, which will never be till with lowlineſs, and meekneſs, and long-ſuffering, we forbear one another in love, inſtead of hating, reviling and perſecuting one another; and till we endeavour to keep the unity of the Spirit (though given in various degrees) rather than an unity in unneceſſary things) in the bond of peace, *Epheſ.* 4. 2, 3, 4, 5, 6, 7. and till the well-joynted and compacted body do edifie it ſelf in love, by a due contribution of mutual ſupply, and grow in Chriſt the proper head, inſtead of contending with it ſelf, and diſ-joynting and tearing it ſelf into pieces, becauſe of our different meaſure of underſtanding, and our unavoidable differences about ſome ſmall unneceſſary things, *verſ.* 13, 14, 15, 16. How beautiful would our holy Aſſemblies be, and how delightful the worſhip of God there celebrated, if we had all laid by, the unchriſtian Spirit of hatred, envy, emulation, murmuring, wrath, variance, ſtrife, hereſies, ſeditions, and all uncharitableneſs, and with one mind, and one mouth did glorifie God (*Gal.* 5. 19, 20, 21. *Rom.* 15. 16.) which will never be done, till thoſe that are ſtrong do bear the infirmities of the weak, and pleaſe not themſelves, but every one of us pleaſe his neighbour, for his good to edification, inſtead of vilifying him, or undoing

undoing him; and till instead of casting each others out of the Church or Ministry, on the account of things indifferent, we received one another, as Christ received us to the glory of God, *Rom.* 15. 1, 2, 6, 7. and till we are thus like-minded one towards another; according to Christ Jesus, *vers.* 5. instead of being selfishly minded as men, or maliciously as enemies (1 *Cor.* 3. 3. 1 *Cor.* 14. 20. *Col.* 3. 8. *Titus* 3. 3.) If the very Babes were fed with the sincere Milk of the Word, and all malice, and guile, and hypocrisie, and envies, and evil-speaking were laid aside, it would prove the best way to their growth, and a surer way to your present and eternal peace, than casting them out because they cannot bear your burdens, or digest some unnecessary things, 1 *Pet.* 2. 1, 2, 3. How good and how happy a thing would it be for Brethren to dwell together in unity? (*Psal.* 133. 1.) And as those that by one Spirit are baptized into one body, and know they have need of one another, to contribute honour to the parts that lack it; yea to bestow more abundant honour upon those members which we think to be less honourable, and more abundant comliness, on the uncomely parts, as knowing those members are necessary that seem to be more feeble. If indeed we would have no Schism in the body, the natural way is, for the members to have the same care one for another, as suffering all with one that suffereth, and rejoycing all with one that's honoured, 1 *Cor.* 12. 12, 13, 21, 22, 23, 24, 25, 26. Take their sufferings as your own, and you will not be hasty to bring them unto suffering. It must be the Primitive Simplicity of Faith, Worship, and Discipline, that must restore the Primitive Charity, Unity, and Peace, and make the multitude of Beleevers to be of one heart, and of one soul, and to converse with gladness and singleness of heart, as having all things common, *Act.* 4. 32. & 2. 46. No such things as our controverted Impositions, were then made necessary to the unity and concord of the members of the Church.

18. And we humbly offer to your consideration, which way will most gratifie Satan in his cause and servants, and which will most promote the work and interest of Jesus Christ. The ungodly that have an inbred enmity to holiness, and to the holy seed, will be glad to see so many of them suffer, and glad under the shelter of your displeasure and afflictings, to find opportunity to reproach them, and add affliction to affliction. The common adversaries of our Religion, and of the King and Kingdome will rejoyce to see us weakned by our Divisions, and employed in afflicting or censuring one another, and to see many able Ministers laid aside,

that might do much displeasure to Satan, by the weakening of his Kingdome, and by promoting the Gospel and Kingdome of the Lord. And whether this will tend to the edification of the Saints, and the pleasing of Christ, we have inquired before.

19 And if what you stand for be indeed of God, this course of unmercifull imposition, is the greatest wrong to it, that you can easily be drawn to, unawars; while so many truly fearing God, are cast out or trodden down, and tempted to think ill of that which themselves and the Church thus suffer by, and when so many of the worst befriend this way because it gratifieth them, it tendeth to make our Cause judged of, according to the quality of its friends and adversaries. And how great a hand this very thing hath had already in the dislike of that is befallen Dioceſans, Ceremonies, and the Liturgy, is a thing too generally known to need proof.

20. Lastly we repeat what formerly we have said, that the Holy Ghost hath already so plainly decided the point in controversie, in the instance of meats and daies, *Rom.* 14 15. that it seemeth strange to us that yet it should remain a Controversie. A weak Brother that maketh an unnecessary difference of meats and daies, is not to be cast out, but so to be received, and not to be troubled with such doubtfull Disputations: Despising and judging the Servants of the Lord, whom he receiveth and can make to stand, and that upon such small occasion is unbeseeming true Believers, *verses* 1, 2, 3 4, 5. All should be here left to the full perswasion of their own mind, *verse* 5 Both Parties here acknowledgeth the Sovereignty of Christ, and in observing, or not observing such things, they do it all to him, *verses* 6, 7, 8, 9. his judgement should affright us from despising or judging one another, *verses* 10 11, 12 instead of judging others we should think it our duty, that none of us put a stumbling block, or occasion to fall in his Brothers way, *verse* 13 If we grieve those that esteem that unclean which we do not, we walk not charitably; destroy not the work of God, nor him for whom Christ died, by your indifferent things, *verses* 14, 15, 20. It is evil to him that judgeth it to be evil, *verses* 14. 20. Do you believe these things to be indifferent, have this belief to your self before God, and condemn not your selves in that which you allow, *verse* 22. your Brother is damned if he practise doubtingly, *for whatsoever is not of Faith is sinne*, verse 23. and you drive him upon damnation! We may well conclude then, that it is good, even your selves to avoid such things unnecessary, by which your Brother stumbleth, is offended, or made weak, *verse* 21. Much more to forbear the forceing

ing them upon him, which those that the Apostle reproveth did not attempt. It is the Kingdom of God that we must all promote; and that Kingdom consisteth not in meat or drink, but in righteousness, and peace, and joy in the Holy Ghost. And he that in these things serveth Christ, is acceptable to God, and should be approved of men, *vers.* 17, 18. *Let us therefore follow after the things, which make for peace, and things wherewith one may Edifie another, verse* 19.

If you say, Rulers imposition maketh indifferent things cease to be indifferent? We answer.

1. They are not indifferent in the judgement of Dissenters though they be so in yours.

2. *Paul* was a Ruler of the Church himself, and yet would deny his own Liberty, rather than offend the weak, so far was he from taking away the liberty of others: 1 *Cor.* 8. 13. And it is to the Church of *Rome* and *Corinth*, and so the Pastors as well as the rest, that *Paul* thus writeth; We beseech you therefore plead not Law against us, when our request is that you will joyn with us, in Petitioning, to his Majesty, and the Parliament, that there may be no such Law.

The Apostles and Elders, *Act.* 15. 28. declare unto the Churches, that it seemed good to the Holy Ghost, and them, to lay upon them, no greater burden, than necessary things; imposing them because antecedently necessary (for that is given as the reason, of their selection, and imposition) and not only making unnecessary things, necessary, by imposition, for then the Imposition had been unnecessary, though it was not a simple unchangeable necessity, yet it was a necessity by accident, *pro tempore & loco*; antecedent to the imposition of that Assembly. Seeing then such things commend us not to God, and if you use them, at least, you are not the better. Sin not against Christ, by sinning against your Brethren, 1 *Cor.* 8. 8, 9, 11, 12. much more take heed of forcing them to sin.

We have presumed to be thus plain and large, in shewing you some of our Reasons, for your consent, to the necessary abatement, of things unnecessary to the Consciences of your Brethren.

In the conclusion, we beseech you to compare with these the Reasons, that can move you to deny us these requests. If you will needs use such things your selves, will it gain you so much to force them upon others, as will answer all the foresaid Inconveniences? Will it cost you as dear to grant this Liberty, or abate these things, as the Imposition will cost your Brethren and you? O how easily, how safely, how cheaply, yea, with what commodity and

delight,

delight, may you now make this Nation happy, in granting your Brethren these requests?

If you say that others will be still unsatisfied, and you shall never know when you have done: We answer,

1. The cause of the Non-conformists hath been long ago stated, at the troubles at *Frank-ford*, and having continued still the same, you have no reason to suspect them of any considerable change.

2. Grant us but the freedom that Christ and his Apostles left unto the Churches; use necessary things, as necessary, and unnecessary, as unnecessary, and charitably bear with the infirmities of the weak, and tolerate the tolerable, while they live peaceably, and then you will know when you have done. And for the intolerable, we beg not your Toleration: We intercede for those that have Christ for their Intercessor in the Highest: We know when all's done, there will be Heresies. 1 *Cor.* 11. 19. *There will be self-lovers, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankfull, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traytors, heady, high-minded, lovers of pleasures more than of God, having a form of godlinesse, while they deny the power.* 2 Tim. 3. 2, 3, 4. There will be filthy dreams, that defile the flesh, despise Dominion, speak evil of dignities, *Jude* 8. *And many will follow their pernicious wayes, by reason of whom the way of truth will be evil spoken of.* 2 Pet. 2. 2. It is not these for whom we are Petitioners: But to those that are faithfull to God and the King, that fear offending, that agree with you in all things necessary to Salvation; and the common union of Believers, and that you are like to see at Christs right hand, who will finally justifie them, and take them to his glory. If you suppose us in all this to have Pleaded our own cause; We hope we are not such as are intollerable in the Ministry or communion of the Church: If you suppose us to Plead the cause of others, we hope you will accept our desires as impartial, when it is supposed the persons differ from us, as well as from you. We have now faithfully, and not unnecessarily, or unreasonably, spread before you the Case of thousands of the upright of the Land: We have proposed honest and safe remedies for our present distractions, and the preventing of the feared increase. We humbly beg your Favourable Interpretation of our plain and earnest language, which the urgency of the Cause commands, and your consent to these our necessary requests: which if you grant us, you will engage us to thankfulness to God and you, and to imploy our faculties and interests with Alacrity

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to assist you for the common peace. But if you reject our suit (which God forbid) We shall commit all to him that judgeth Righteously, and wait in hope for the Blessed day of Universal Judgement, when the Lord of Hosts their strong Redeemer shall throughly plead his peoples Cause, and execute Judgement for them, and bring them forth into the light, and they shall behold his Righteousnesse. In the mean time, we will bear the indignation of the Lord, because we have sinned against him. Come Lord Jesus! Come quickly, Amen.

THE REFORMATION OF THE LITURGY.

Presented to the Right Reverend Bishops, by the Divines appointed by His Majesties Commission to treat with them about the Alteration of it.

Right Reverend,

HAving already given you our judgement of several things in the Book of Common-Prayer, and our desires for the altering of some parts of it, leaving the rest unaltered; we here tender you some of the said Alterations, which in our former Paper we shewed to be needfull, and some Additional Forms in Scripture Phrase (as neer as we well could) suited to the nature of the several parts of Worship. The Texts are cited in the Margin, to justifie partly the Matter, and partly the Phrase. If any be mis-applied (which we hope will not be found) we

we shall be willing upon Information, to retract such mis-application. If some of the Prayers here offered seem of too great a length, the substance of them being allowed, we shall upon conference and mutual consideration, endeavour to contract them. And whereas His Majesties Commission doth impower and authorize us: To take into our Consideration the several Directions, Rules and Forms of Prayer, and things contained in the Book of Common Prayer; *And further addeth*, When we shall have drawn our Consultations to any Resolution and Determination, which we shall agree upon as needfull or expedient to be done for the altering, diminishing, or enlarging the Book of Common Prayer, or any part thereof, *&c. we have here accordingly added some Rules or Directions as requisite to give light to the whole, shewing when and how those several Prayers shall be used. But if any of those Rules or Directions upon debate shall be judged by the Commissioners unnecessary, or over-long, we shall be very ready to submit either to the Alteration, or Omission of them. And since we for our parts do so freely professe not to insist on any thing now or formerly proposed, which shall be manifested to be unmeet; so we humbly crave, and hope for your consent to all the rest; And that these Alterations and Additions now offered, may find your favourable interpretation and acceptance, and may by our joynt consent be presented to His Majestie, to the end they may obtain his gracious Approbation; And the several particulars thereof may be inserted into the several respective places of the Liturgy, to which they do belong, and left to the Ministers choice to use the one or the other, according to His Majesties gracious Declaration concerning* ECCLESIASTICAL AFFAIRS.

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THE

Ordinary Publick-Worship ON THE LORDS-DAY,

The Congregation being reverently composed, let the Minister first crave Gods assistance and acceptance of the Worship, to be performed in these or the like words.

ETERNAL, Incomprehensible, and Invisible GOD, infinite in Power, Wisdome and Goodnesse, dwelling in the light which no man can approach, where thousand thousands minister unto Thee, & ten thousand times ten thousand stand before Thee, yet dwelling with the humble and contrite, and taking pleasure in thy People: Thou hast consecrated for us a new and living way, that with boldnesse we may enter into the holiest, by the blood of Jesus, and hast bid us seek Thee, while thou mayest be found; We come to Thee at thy call, and worship at thy Footstool. Behold us in thy tender Mercies. Despise us not, though unworthy. Thou art greatly to be feared in the Assembly of the Saints, and to be had in reverence of all that are about thee. Put thy fear into our hearts, that with Reverence we may serve Thee; sanctifie us that thou mayest be sanctified of us, when we draw nigh Thee. Give us the Spirit of Grace and Supplication, to help our infirmities, that our prayers may be faithful, fervent, and effectual. Let the desire of our souls be to Thee; Let us draw near Thee with our hearts, and not only with our lips, and worship Thee, who art a Spirit, in Spirit and Truth. Let thy Word be spoken and heard by us as the Word of God; Give us attentive, hearing Ears, and opened, believing, understanding hearts, that we may no more refuse thy calls, nor disregard thy merciful, out-stretched hand, nor sleight thy Counsels and Reproofs; but be more ready to hear, than to give the sacrifice

1 Tim. 1 17. Psal. 147. 5. Mat. 19. 17. 1 Tim. 6. 16. Dan. 7 10 Isa. 57. 15. Psal. 149 4. Heb 10. 19, 20. Isa. 55. 6 Psa. 95. 6. 1, 2. & 99. 5. & 51. 1, 17. & 89. 7. Jer. 32. 40. Heb. 12. 28. 1 Thes. 5. 23. Levit. 10. 3. Zech. 12. 10. Rom. 8. 26. Jam. 5. 16. & 1. 6. Isa. 26 8. Mat. 15. 18. Joh. 4. 23, 24. 1 Thes. 2. 13. Act 16. 14. Mark 4. 12. Phil. 1. 29. Prov. 1 24. 25. Eccles. 5. 1. Joh. 6. 45. Heb 4 12, 13. 2 Cor. 10. 4, 6.

Psal. 69 30 Psal. 106. 46. Psal. 9. 14. Psal. 105 3. Psal. 51. 15. Psal 19 14. Heb. 13. 21.

of Fools. Put thy Laws into our hearts, and write them in our minds, and let us be all taught of God. Let thy Word be unto us quick and powerful; a discerner of the thoughts and intents of the hearts; mighty to pull down strong holds casting down imaginations and reasonings, and every high thing that advanceth it self against the knowledge of God; and bringing into captivity every thought to the obedience of Christ; Let us magnifie Thee with thanksgiving, and triumph in thy praise. Let us rejoyce in thy Salvation, and glory in thy holy Name. Open thou our lips, O Lord, and let our mouths shew forth thy praise. And let the words of our mouths, and the meditation of our hearts, be acceptable in thy sight, through Jesus Christ our Lord and onely Saviour. Amen.

Or thus, when brevity is necessary.

Isa. 66. 1. Psa. 111. 9. Luke 2. 13. Psa. 103. 20. Heb. 1. 6. Psa. 149. 1. Lev. 10 3. Gen. 18. 27. 2 Tim. 2 5. Dan. 9 18. Hos. 14. 2. Rom. 8, 26 Heb 12 28. 2 Thes. 2 10. Luke 19. 48 Isa. 1. 19 2 Cor. 2 16. James 5. 16 Psal. 63 5. 1 Cor. 7. 35. Psal. 84. 10. & 73. 28

O Eternal, Almighty, and most gracious God, Heaven is thy Throne, and Earth is thy Footstool, holy and reverend is thy name; Thou art praised by the heavenly Hosts, and in the Congregation of thy Saints on Earth, and will be sanctified in all that come nigh unto Thee. We are sinful and unworthy dust, but being invited by Thee, are bold, through our blessed Mediator, to present our selves and our supplications before Thee. Receive us graciously, help us by thy Spirit; let thy Fear be upon us: let thy Word come unto us in power, and be received in love, with attentive, reverent, and obedient minds Make it to us the savour of life unto life. Cause us to be fervent in Prayer, and joyful in thy Praises, and to serve Thee this day without distraction that we may find, that a day in thy Courts, is better than a thousand, and that it is good for us to draw near to God; through Jesus Christ our Lord and Saviour. Amen.

Next, let one of the Creeds be read by the Minister, saying,

In the Profession of this holy Christian Faith we are here assembled.

I believe in God the Father, &c.
I believe in one God, &c.
And sometimes *Athanasius* Creed.

The

The Ten Commandements.
God spake these words, and said, &c.

For the right informing and affecting the People, and moving them to a penitent believing confession, some of these sentences may be read.

God created man in his Image. Gen. 1, 27.

By one man sin entered into the World, and death by sin: and so death passed upon all men, for that all have sinned. Rom. 5. 12.

For all have sinned and come short of the glory of God. Rom. 3. 23.

God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John 3. 16.

He that believeth on him shall not be condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. 18.

And this is the condemnation, that light is come into the World, and men loved darkness rather than light, because their deeds were evil. 19.

For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 20.

Christ hath redeemed us from the curse of the Law, being made a curse for us. Gal. 3. 13.

Except a man be born of water and of the Spirit, he cannot enter into the Kingdome of God. John 3. 5.

That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit. 6.

Verily I say unto you, except ye be converted, and become as little Children, ye shall not enter into the Kingdome of Heaven. Mat. 18. 3.

Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; Turn ye, turn ye from your evil waies; for why will ye dye oh house of Israel. Eze. 33. 11.

I say unto you there is joy in the presence of the Angels of God, over a sinner that repenteth. Luke 15. 10.

I will arise and go to my Father, and say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy Son. 18, 19.

The

The Confession of Sin, & Prayer for Pardon and Sanctification.

Psal. 5.5. Rom. 6 23. Ephes 1.6 12 John 4 42. Rom 2 25. Ephes. 1. 5. Luke 24 47. Act 5.37 Prov. 28.13 Rev. 3. 17 Psal 51. 5 Ephes. 2 3 Isa. 48. 8. Isa. 53. 6. Psal. 100 3 1 Corinth. 6 20 2 Cor 8.5. 1 Cor. 10 31. & 7 32. 1 Thes. 4. 1. 1 John 3.22. Rom. 2. 23, 1 Chron. 21. 7. Phil. 2. 21. Luke 18 14. Rom. 15. 1. Psal. 47. 7. Rom, 7. 12, Dan. 9 9. 10. Tit. 1. 7, 10 Rom. 8. 5. & 13 14. & 4. 20. Psal. 78 7. 22. Isa. 51. 7 8 Luke 12 4 5. Psal 100 5. 1 John 4.16. Psal. 16. 5. Mat. 22. 37. Psal, 37. 4. 1 John 2 15. 2 Tim. 5. 7 Jo h, 6. 27. Luke 10. 21, 22. Mat. 25. 26. Rom, 12. 11. Eph. 6. 11. 13, 14. Mark 8 38. 2 Tim. 1. 8 Ephe. 5. 16. Rom. 12. 11. 9. Act. 11. 23 2 Per. 1, 10. Luke 1. 71. Heb 12, 28. Psal. 111. 9. 2 Tim 2 19. Phil. 3 3. Psa 29. 2 Rev. 1. 10. Ro 13. 7. Tit. 3. 1.

O Most Holy, Righteous and Gracious God, who hatest all the workers of iniquity, and hast appointed death to be the wages of sin, but yet for the glory of thy mercy hast sent thy Son to be the Saviour of the world, and hast promised forgiveness of sin through his blood, to all that believe in him, and by true Repentance turn unto Thee, and that whosoever confesseth and forsaketh his sin, shall have mercy; We confess that we are vile and miserable sinners, being conceived in sin; by nature children of wrath, and transgressors from the womb. All we like sheep have gone astray, and turned every one to his own way. Thou madest us, and not we our selves. Thou boughtest us with a price, & we are not our own; and therefore we should have wholly given up our selves unto Thee, and have glorified Thee with our souls and bodies, as being Thine. What ever we do should have been done to thy glory, and to please Thee, in the obeying of Thy Will. But we have displeased and dishonoured Thee, and turned from Thee, exalting, seeking and pleasing our selves. Thou art the King of all the world, and thy Laws are holy, just and good. But we have denied Thee our due subjection and obedience, being unruly and self-willed, minding the things of the flesh, and making provision for its lusts; We have staggered at Thy Word through unbelief, and have not fully placed our trust and hope in Thee. We have rather feared man that is dust, and can but kill the body, than Thee, that canst destroy both soul and body in Hell. Thou art infinitely good, and lovest self, yet have we not fully taken thee for our portion, nor loved Thee with all our heart, and soul, and might, nor made Thee our full desire and delight. But we have inordinately loved our selves, and the world, and the things of the world, and lived by sense when we should have lived by Faith, and cared and laboured for the food that perisheth, when we should have laboured for the one thing needful, and that which endureth to everlasting life, we have been slothful servants, yielding to temptations, ashamed of our duty, losing our precious time; when we should have been fervent in spirit, serving the Lord, cleaving to Thee with full resolution, redeeming the time, and with diligence making

making sure our Calling and Election. We have not with due holiness and reverence drawn near Thee, and used thy holy Name, thy Worship, and thy Day: We have dishonoured and disobeyed our Superiours, and neglected our Inferiours. We have been guilty of not loving our Neighbours as our selves, and not doing to others, as we would they should do to us, but have sought our own against their welfare, not forbearing, and forgiving, not loving our enemies, as we ought, nor following peace, nor studying to do good to all according to our power. We have sinned secretly and openly, in thought, word and deed, ignorantly and presumptuously, in passion, and upon deliberation, against thy Precepts, Promises, and Threats; against thy mercies and thy judgments, under thy patience, and in thy sight, against our consciences, our purposes, and our covenants; when we were hasting to death and judgment, for which, through all our lives we should have prepared; Thou hast commended thy wonderful love towards us in giving thy Son to dye for sinners, to reconcile us to Thee while we were enemies, and all things being made ready, thou hast sent thy Messengers to invite us to come in, preaching to us the glad tidings of salvation, and freely offering us pardon and life in Jesus Christ. but we have made light of it, and neglected this great Salvation, and made excuses or too long delaies, undervaluing our Redeemer, his blood and merits, his offered grace, and endless glory, rejecting his holy Doctrine and Example, resisting his Spirit Ministers, and Word. We have sinned. O Lord, against Thee, and against our own souls and are not worthy to be called thy children: We have deserved everlasting wrath; to us belongeth confusion, but mercy and forgiveness unto Thee. Have mercy upon us, O God, according to the multitude of thy Mercies. Heal our souls that have sinned against Thee, and enter not into judgment with thy servants. Hide thy face from our sins, and blot out all our iniquities. Cast us not away from thy presence, and avenge not upon us the quarrel of thy Covenant. Wash us in the blood of the Lamb of God, who taketh away the sins of the world. Accept us in thy beloved Son, who was made a curse for us and was wounded for our transgressions, that we might be healed by his stripes. Turn us, O God of our salvation, and cause thy face to shine upon us. Give us Repentance unto life, cause us to loath our selves for

Ephes. 6 Mat. 29. 39 & 7. 12. 1 Cor. 10. 24. Ephes. 4. 2. 32. Mat. 5. 44. Heb. 12. 14. Gal. 6 10. Psal. 19 12 13. Rom. 2 4 Psal. 51. 4. Rom. 2 15. Psal 78 32. 37 42. Luke 12. 35 36 40. Rom. 5 6 8, 10. Luke 14. 17. & 8. 1. Act. 13. 26. Rev. 22. 17 1 Joh. 5. 11, 12. Matth. 22. 5. Heb. 2 3. Psal. 119. 60 John 12. 48. Heb. 12. 25 Act 7. 51. 2. Tim. 2. 8. Luk. 15. 18. Numb. 16 38 Rom. 1. 18. Ephes 5 6. Dan. 9. 7, 8. Psal. 51 1. Psal 41. 1. & 143. 2. Psal. 51. 9, 11. Lev. 26. 25 Rev 1. 5. Joh. 1. 29 Ephes. 1. 6. Mat 12. 18. Gal. 3 13. Isa. 53. 5. Psa. 85 4 & 67 1. Act. 11 18 Ezek. 20 43. Psa. 51. 17 Ezek. 36. 26. Gal. 4. 6. 2 Cor. 6 16. Jer. 13 13. Ezek. 11. 20. Psal. 119. 18. Ephes 3. 18. Mat 13 11 Eph. 1. 18 Rom 2. 18. 2 Tim. 2. 26 Psal. 119 104. Rom. 5. 5. & 8. 35. 39 Jer 32. 40. Mat 6 33. Col. 3. 1. Matth 6 20, 21. Phil. 3. 20. Colos. 3. 5.

Gal. 6. 14. Rom. 1. 17 Heb. 11. 1. 1 Cor. 4. 1 Pet. 3. 11. Luke 13. 14 1 Cor. 9. 24 1 Pet. 4. 2. Col. 1. 10 2 Cor. 5. 9 John 6 38. Psal. 40. 8. Psal. 1. 2. Tit. 2. 12. 1 Pet. 1. 14. 15. 1 Pet. 1. 22 Ephes. 4. 2. 32. James 3. 17. Psal. 15 4. Ephes. 5 15. Phil. 1. 10. Titus 2 14. Mat. 5 44. Rom. 12. 19. Luke 21. 19, Mark 8 34. Heb. 11. 26. Rom. 8. 17. Rev. 2. 10, 18

all the evils that we have committed. Give us that broken contrite Spirit, which thou wilt not despise. Create in us a clean heart, O God, and renew a right spirit within us. Take out of us the old and strong heart, and give us a new and tender heart. Give us the Spirit of thy Son, and be our God, and let us be thy People. Enlighten our understandings to know the wonderful things of thy Law, the dimensions of thy love in Christ, the mysteries of thy Kingdome, and the riches of the glory of thy Inheritance in the Saints, and that we may approve the things that are excellent, and may escape the snares of the Devil, & may hate every false way. Shed abroad thy love in our hearts by thy holy Spirit, and cause us so to love Thee, that nothing may seperate us from thy love. Put thy fear into our hearts, that we may never depart from Thee. Cause us to seek first thy Kingdome, and its Righteousness, and (as those that are risen with Christ) to seek the things that are above, and to lay up treasure in Heaven, and let our hearts and conversations be there; mortify our earthly inclinations and desires. Crucifie the world to us and us unto the world by the Cross of Christ. Cause us to live by Faith, and look at the things that are unseen; and use the world, as not over-using it, seeing the fashion of it passeth away; striving to enter in at the strait gate, and running so as to obtain; let us no longer live the rest of our time to the lusts of men, but to the will of God, studying in all things to please Thee, and to be accepted of Thee; let us not seek our own wills, but the will of him that called us; yea let us delight to do thy will, O God, let our delight be in thy Law, and let us meditate therein day & night; cause us to deny ungodlines, and worldly lusts, and to live soberly and righteously, and godly in this present world, as obedient children, not fashioning our selves to the former lusts of our ignorance, but as he that hath called us is holy, let us be holy in all manner of conversation. Cause us to love one another with a pure heart, fervently, forbearing & forgiving one another, if any have a quarrel against other, even as Christ forgave us. Give us the wisdome which is first pure & then peaceable. In our eyes let a vile person be contemned, but let us honour them that fear the Lord. Cause us to walk circumspectly without offence, and to be zealous of good Works, to love our enemies, and not to give place to wrath; and in patience to possess our souls. Help us to deny our selves, and to take up our Cross, and follow Christ; esteeming his reproach to be greater

riches

riches than the treasures of the world, that having suffered with him, we may also be glorified with him. Though we must be tempted, help us to overcome, and be faithful unto the death, and then let us receive that Crown of Life, through the merits and intercession of Christ Jesus our Lord and only Saviour; in whose comprehensive words we sum up our Requests, saying as he hath taught us, Our Father which art in Heaven, hallowed be thy Name. Thy Kingdome come, &c.

Or thus when Brevity is necessary.

O Most great, most just and gracious God, thou art of purer eyes than to behold iniquity, thou condemnest the ungodly, impenitent, and unbelievers; but hast promised mercy through Jesus Christ to all that repent and believe in him. We confess that we were conceived in sin, and are by nature Children of wrath, And have all sinned and come short of the glory of God. In our Baptisme thou tookest us into the bond of the holy Covenant, but we remembred not our Creator, in the days of our youth, with the fear, and love, and obedience which we owed thee: not pleasing, and glorifying thee in all things, nor walking with thee, by faith in an Heavenly conversation, nor serving thee fervently with all our might: but fulfilled the desires of the flesh, and of the Carnal mind. We have neglected and abused thy Holy Worship, thy Holy Name, and thy Holy Day. We have dishonoured our superiours, and neglected our inferiours: We have dealt unjustly, and uncharitably, with our Neighbours, not loving them as our selves, nor doing to others as we would they should do to us, we have not sought first thy Kingdome, and Righteousness, and been contented with our daily bread, but have been careful and troubled about many things, neglecting the one thing necessary. Thou hast revealed thy wonderful love to us in Christ, and offered us pardon and salvation in him: but we made light of it and neglected so great salvation, and resisted thy Spirit, Word, and Ministers, and turned not at thy reproof. We have run into temptations, and the sin which we should have hated, we have committed in thy sight, both secretly and openly, ignorantly and carelesly, rashly, and presumptuously, against thy precepts, thy promises, and

Hab. 1.13. Jud. 15. Luk. 13.3. Mat. 16. 16. Psa 51. 5. Eph. 2. 3. Rom. 3. 23. Eze. 20.37. Mat. 28. 19. Ecc. 12. 1. Deut. 11. 1. Col. 1. 10. 1 Cor. 10. 31. Gen. 5. 22. 2 Cor. 5. 7. Phi. 3. 20. Rom. 12. 11. Deut. 6 5. Eph. 2. 3. Rom. 8 7. Exod 20. 4, 7, 8, 11, 12, &c. 1 Pet. 2. 9. Rom. 13. 8 9. Mat. 7. 12 Mat. 6. 33. 1 Tim. 6. 8. Luk. 10 41, 42. Rom. 5. 8. Luk. 24 47 Rom. 3. 25 Mat. 22 4, 5. Heb. 2. 3. Act 7 51 Pro 1. 23. Jam 4 7. 1 Pet. 5. 9. Psa. 51. 4. Psa 19 12, 13. Isa. 59. 2. Psa 103 10. & 50 11. Mar 9 44. Psa. 52 8 Eph. 1. 12. 13 Psa 71 5 & 78. 7 & 119 81 & 51. 5 2 Cor 5. 18. 19. 1 Joh 1. 7. Gal. 4 6. 1 Thes. 5 23. Rom. 5. 5. Deut. 30. 6. Psa. 31. 16. Mat. 1 21. 1 Thes. 1. 10. Tit. 2. 14.

threats

threats, thy mercies and thy judgments; our transgressions are multiplied before Thee, and our sins testifie against us; if Thou deal with us as we deserve, Thou wilt cast us away from thy presence into Hell, where the worm never dieth, and the fire is not quenched. But in thy mercy, thy Son, and thy Promises is our hope. Have mercy upon us most merciful Father. We reconciled to us, and let the blood of Jesus Christ cleanse us from all our sins. Take us for thy children, and give us the Spirit of thy Son. Sanctifie us wholly, shed abroad thy love in our hearts, and cause us to love Thee with all our hearts. O make thy face to shine upon thy servants; save us from our sins, and from the wrath to come; make us a peculiar people to Thee, zealous of good works, that we may please Thee, and shew forth thy praise. Help us to redeem the time, and give all diligence to make our Calling and Election sure. Give us things necessary for thy service, and keep us from sinful discontent and cares. And seeing all these things must be dissolved, let us consider what manner of persons we ought to be, in all holy conversation and godliness. Help us to watch against temptations and resist and overcome the Flesh, the Devil, and the World; and being delivered out of the hand of all our enemies; let us serve Thee without fear in holiness and righteousness before Thee all the days of our life. Guide us by thy Counsel, and after receive us into thy glory, through Jesus Christ our only Saviour. Amen

Col. 1. 10.
1 Pet. 2. 9
Ephes. 5. 16.
2 Pet. 1. 10.
Mat 6 11.
1 Tim. 6. 4.
Heb. 13. 5.
Mat. 6. 25. &c.
2 Pet. 3. 11.
Mat 26. 41.
James 4. 8.
Gal. 5. 17.
1 John 5. 4, 5
Revel. 2. 17 &c.
2 Pet. 2. 19.
Luke 1. 17.
Psal. 73. 24.

[Here use the Lords Prayer as before]

For the strengthening of Faith, and raising the Penitent, some of these sentences of the Gospel, may be here read.

Hear what the Lord saith to the absolution and comfort of Penitent Beleevers.

2 Chron. 30. 9 *THE Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.*

1 John 2. 2. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole World.*

Acts 13. 38, 39. *Be it known unto you men, and Brethren, that through this man is preached to you the forgiveness of sins, and by him, all that believe are justified.*

justified from all things, from which they could not be justified by the Law of Moses.

Where sin abounded, grace did much more abound, That as sin reigned unto death, even so might grace reign through Righteousness, unto Eternal life through Jesus Christ our Lord. Rom. 5. 20. 21.

If we walk in the light, as he is in the Light, we have fellowship one with another, And the blood of Jesus Christ his son, cleanseth us from all sin. If we say, that we have no sin; we deceive our selves, and the truth is not in us. If we confess our sin, he is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness. 1 Joh. 1. 7, 8, 9.

Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoak upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoak is easy, and my burden is light. Mar. 11. 28. 29, 30.

Whosoever will, let him take of the water of life freely. Rev. 22. 17.

All that the Father hath given me, shall come to me, and him that cometh to me, I will in no wise cast out. Joh. 6. 27.

I will be merciful to their unrighteousness, and their sins, and Iniquities I will remember no more. Heb. 8. 12.

Hear also what you must Be, and Do for the time to come, if you would be Saved.

Now if any man have not the Spirit of Christ, he is none of his. Rom. 8. 9.

If any man be in Christ, he is a new Creature, old things are passed away, behold all things are become new? 2 Cor. 5. 17.

There is no Condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. Rom. 8. 1. 5.

For to be carnally minded is death, but to be Spiritually minded is life and peace. 6.

For the Carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be. 7.

So then they that are in the flesh cannot please God. 8.

For if ye live after the Flesh ye shall dye, but if through the Spirit ye mortifie the deeds of the body, you shall live, 13.

Now the works of the flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Gal. 5. 19.

20. *Envyings, Murders, Drunkennesse, Revellings, and such like, of the*
21. *which I tell you before as I have told you in time past, that they which do such things, shall not inherit the Kingdome of God.*
22. *But the fruit of the Spirit is love, joy, peace, long suffering, gen-*
23. *tlenesse, goodnesse, faith, meekness, temperance, against such there is no Law. And they that are Christs, have crucified the flesh with*
24. *the affections, and lusts.*

Rom. 13, 13. *Let us walk honestly as in the day, not in rioting and drunkennesse;*
14. *not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.*

1 Joh. 2. 15. *Love not the World, neither the things that are in the world, if any*
16. *man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world.*

Mat. 7. 13. *Enter ye in at the strait gate, for wide is the gate and broad is the*
14. *way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.*

Tit. 2. 11. *For the grace of God that bringeth salvation, hath appeared unto all*
12. *men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present world, looking*
13. *for the blessed hope, and the glorious appearing of the great God, and our*
14. *Saviour Jesus Christ. Who gave himself for us, that he might redeem us from all Iniquity; and purifie to himself a peculiar people zealous of good works.*

Psa. 1. 1. *Blessed is the man that walketh not in the Counsel of the ungodly, nor*
2. *standeth in the way of Sinners, nor sitteth in the seat of the Scornful. But his delight is in the Law of the Lord, and in his Law he doth meditate day and night.*
5. *The ungodly shall not stand in the Judgement, nor sinners in the congregation of the righteous.*

Heb. 12. 28. *Wherefore we, receiving a Kingdome which cannot be moved,*
29. *let us have grace, whereby we may serve God acceptably, with reverence and Godly fear, for our God is a consuming Fire.*

2 Pet. 3. 11. *Seeing then that these things shall be dissolved, what manner of per-*
12. *sons ought ye to be, in all holy conversation and godlinesse, looking for and hasting to the Coming of the day of God.*

1 Cor. 15. 58. *Therefore my beloved Brethren, be ye stedfast, unmovable, alwayes abounding in the work of the Lord, for as much as ye know, that your labour is not in vain in the Lord.*

Then

Then may be said the 95. or the 100. Psalm, or the 84.

And next the Psalms in order for the day; And next shall be read a Chapter of the Old Testament, such as the Minister findeth most seasonable; or with the liberty expressed in the Admonition before the second book of Homilies. Luke 4.16 17, 18.

After which may be sung a Psalm, or the *Te Deum* said, then shall be read a Chapter of the New Testament, and then the Prayer for the King and Magistrates. And after that the 67. or 98. or some other Psalm, may be sung or said, or the *Benedictus*, or *Magnificat*: And the same order to be observed at the Evening Worship, if time allow it. Acts 13 27. & 15. 24.

NExt after the Psalm the Minister shall (in the Pulpit) first reverently, prudently, and fervently pray, according to the State and necessities of the Church, and those especially that are present, and according to the subject that he is to preach on. And after prayer, he shall preach upon some Text of holy Scripture, suiting his matter to the necessities of the Hearers, and the manner of delivery to their quality and benefit. Alwaies speaking from faith and holy experience in himself, with plainess and perspicuity, with reverence and gravity, with convincing evidence, and authority, with prudence, caution, faithfulness, and impartiality, with tender love and melting compassion, with fervent zeal, and perswading importunity, and with frequency and unwearied Patience, waiting on God for the success. After Sermon he shall pray for a blessing on the word of Instruction, and Exhortation, which was delivered; And in his Prayers (before or after Sermon) ordinarily he shall pray for the Conversion of Heathens, Jews, and other Infidels; the subversion of Idolatry, Infidelity, Mahometanisme, Heresie, Papal Tiranny and Superstition Schisme and Prophaneness, and for the free progress of the Gospel, and the increase of Faith and Godliness, the honouring of Gods name, the enlargement of the Kingdome of Christ, and the obedience of his Saints through the Nations of the Earth. And in special for these Nations, for the King Majesty, and the rest of the Royal Family, For the Lords of his Majesties Counsel, the Judges and other Magistrates of the Land for the Pastors of the Church, & all Congregations committed

Neh 8 4,6, & 9 2, 3. 4, 5, 6. to 38. Act. 12, 12. 1 Tim. 4 5. Act. 1. 14. & 16. 13 16. 1 Tim. 2. 8. 1 Cor. 14, 15. 16 Luk 4, 16. 18 Neh. 8. 8. Acts 20. 7, 9. 2 Tim. 4. 1. 2. Act. 4 20, 2 Cor. 4. 13. Joh 16. 29. 1 Cor 2. 7. 13. Mat. 7. 29 Tit 2. 15. Mat. 21 45. Mar. 12. 12, 13. 17. Eph. 6 19 20. Jud. 22, 23. Acts 18. 25. 2 Tim. 2, 24. 25, 1 Tim. 5. 17. Act. 20 36. Psa. 2. Rev. 11. 15. 1 Tim. 2. 1, 2, 3. 2 Thes 3. 1. 2. & 2. 8 1 Thes 2. 16. Rev. 18 19. Mat 6. 9. &c. & 9 37. 38. 1 Tim. 2. 2. Eph. 6. 19. 1 Thes 5 25. John 17 20. 1 Sam 12. 23 2 Cor. 4. 5. Ph 1. 15 16 Jam. 3. 1. 15 16. 17. Luk 9. 55 1 Cor 14 26 2 Cor. 1 Psa. 92 1. R.

Acts 20. 7. Col. 3. 16, 17. Psal. 118. 1 Cor. 4 1 2. 1 Tim. 3. 5. & 3. 15 2 Tim. 2. 2, 15, Act. 20 7, 9.

to their Care, and Government. Alwaies taking heed that no mixtures of imprudent, disorderly expressions, of private discontent and passion, of unreverent, disobedient, seditious, or factious Intimations, tending to corrupt, and not to edifie the peoples minds, do turn either Prayer or Preaching into sin. And ordinarily in Church Communion, especially on the Lords Day (which is purposely separated for the joyful Commemoration of the Blessed Work of mans Redemption) a considerable proportion of the Publick Worship must consist of Thanksgiving and Praises to God, especially for Jesus Christ, and his Benefits; still leaving it to the Ministers discretion to abbreviate some parts of Worship, when he seeth it needful to be longer, or some other.

The Sermon and Prayer being ended, let the Minister dismiss the Congregation with a Benediction, in these or the like words.

Luke 11 28. Levit. 6. 24, 25, 26.

Blessed are they that hear the Word of God, and keep it.

The Lord bless you, and keep you; the Lord make his face to shine on you, and be gracious unto you; The Lord lift up his countenance upon you, and give you Peace.

2 Cor. 13. 14.

The Grace of our Lord Jesus Christ, and the love of God the Father, and the Communion of the Holy Ghost, be with you all Amen.

Except there be a Communion in the Sacrament of the Lords Supper to be celebrated, or any further Worship to be performed, and then the Minister may delay the Benediction till the End.

And because when there is leisure, the Prayers of the Church should be as full as the Rule and our Necessities require; let the following General Prayer be used, when the Ministers findeth it convenient instead of the Letany and Collects.

Here are also adjoyned a Thanksgiving for Christ and his benefits, and a Hymn to be used at the discretion of the Minister, either after Sermon, or at the Communion, or on other dayes.

A Prayer for the King, the Royal Family, and Magistrates.

Prov. 8 15. Dan. 4, 32. Heb 2 9. Psal & 90 &

ALmighty God, by whom Kings Reign, and Princes decree Justice, who rulest in all the Kingdomes of men, and givest them to whomsoever thou will, who by thy special Providence hast set over us thy Servant Charles our King: Crown him with thy Blessings

Blessings and satisfie him with thy Goodnesse. Save him by thy right hand, and defend him against such as rise up against him; prolong his life in Peace and Righteousnes, grant him the spirit of Wisdom and Counsel, the Spirit of Holiness, and the fear of the Lord, that he may know how to go in and out before this great People over whom thou hast set him. Let not thy Law depart out of his mind or mouth, but let him meditate in it day and night. Make him as an Angel of God to discern betwéen good & evil, that in his eyes a vile person may be contemned, but he may honour them that fear the Lord; that his eyes may be upon the faithful of the Land, that they may dwell with him, and they that are perfect in the way serve him. Remove the wicked from before him, that his Throne may be established in Righteousnesse, and grant that under him we may lead a quiet and peaceable life in all godlines & honesty. And when he hath finished his course on Earth, let him inherit a Crown of Righteousnes, & reign with Christ for ever. Bless the Queen Mother the Illustrious Prince James Duke of York, and the rest of the Royal Family, endue them with thy holy Spirit, inrich them with thy heavenly Grace, and make them blessings in their Generation. Endue the Lords of his Majesties Counsel, and all the Nobility, the Judges and all the Magistrates of the Land with wisdom from above, that they may rule as in thy fear and judge Righteous Judgement, & may take heed what they do, as judging not for man, but for the Lord, that Justice may run down as water, and Righteousnesse, as a mighty stream; Let all his Majesties Subjects duly submit to him & obey him, not only for wrath, but for conscience sake; Let all his Kingdoms be the Kingdoms of the Lord, and of his Son Christ, that God may dwell amongst us and it may be said of them, The Lord bless thee, O Habitation of Justice, and Mountain of Holiness. For Thine O Father, with the Son and Holy Ghost, is the Kingdom, and Power, and Glory for ever. Amen.

60 5. & 80. 13. & 59 1. & 61. 6. Isa. 45. 14 Mat. 3. 3. Isa. 59 8. & 11. 2. 1 Kin. 1. 3. 7, 9 Josh. 1. 8. Zech. 12 8. 2 Sam. 14. 17. Psal. 15. 4. & 101. 6. Pro. 25. 5. 1 Tim. 2. 2. 2 Tim 4. 7, 8. Rev. 21. 5. Zech. 8. 13 Isa 60. 15. Jam. 3. 17. 2 Sam. 23. 3. Job. 7. 27. 2 Chro. 19. 6 Amos 5. 24. Rom. 13. 1, 2, 3. Rev. 11. 15. Psa. 68. 18 Jer. 31. 23. Math. 6. 13.

The General Prayer.

Mat. 28. 19 John 5. 7. 1 Cor. 8. 4 6. 1 Tim. 1. 17. Mal. 2. 10. Heb. 1. 2, 3, 5. 8. 1 Pet. 2 8. Psal. 22. 28. 1 Cor. 12. 4 5. 6. Psa. 103. 19. Luk. 11. 2.

O Most Holy Blessed and Glorious Trinity Father, Son, and Holy Ghost Three Persons, and one God our Creator Redeemer, and Sanctifier our Lord, our Governour, and Father, hear us, and have mercy on us, miserable sinners.

Act 7 59 Heb. 2. 14 9 1 Cor. 15 4. 1 Tim. 3. 6. John 1. 29, Ephes. 1 20, 22 Rom. 8. 30. 33, 34 Eph. 5. 1 Thes. 4 16, 17. 2 Pet. 1 10 2 Tim. 1. 5. Rom. 5. 1, 2. 10. 2 Cor 6. 18. Gal. 4. 6.

O Lord our Saviour God and man! who having assumed our nature by thy sufferings and death, and burial, wast made a Ransom to take away the sins of the world; who being raised from the dead, ascended and glorified, art made head over all things to the Church, which thou gatherest, justifiest, sanctifiest, rulest, and preservest, and which at thy coming Thou wilt raise and judge to endless Glory. We beseech thee to hear us, miserable sinners, make sure to us our Calling and Election, our unfeigned Faith and Repentance that being justified, and made the Sons of God, we may have Peace with him, as our Reconciled God and Father.

1 Pet 1. 2. Rom. 8. 11. Mat 8. 34, 35. 2 Cor. 8 5. 1 Cor. 6. 19 20. Rev. 4. 11. Joh. 12. 28 Mat. 5. 16. Psa. 22, 23, 27, 28. 2 Tim. 3. 2. Mat. 7, 22. Gal. 5, 26. Gal. 2. 19. Ps. 2. & 47. 7. Rev. 11. 15. 2 Tim. 2. 26. Act. 26, 18. Rom. 11. 25. Mat. 9. 38. & 24. 14. 2 Thes. 3. 1, 2. Rev. 2, 3, 19, & 3. 10. Luke 18. 7, Rev, 18, & 19.

Let thy holy Spirit sanctifie us, and dwell in us and cause us to deny our selves, and to give up our selves entirely to Thee, as being not our own, but Thine.

As the World was created for thy Glory, let thy Name be glorified throughout the World; Let Self-love, and Pride, and Vain glory be destroyed, cause us to love Thee; fear Thee, and trust in Thee with all our hearts, and to live to Thee.

Let all the Earth subject themselves to Thee their King. Let the Kingdoms of the World become the Kingdoms of the Lord, and of his Christ. Let the Atheists, Idolaters, Mahometans, Jews, and other Infidels, and ungodly People be converted. Send forth meet Labourers into the Harvest, and let the Gospel be preached throughout all the World. Preserve and bless them in thy Work. Sustain in patience, and seasonably deliver the Churches that are oppressed by Idolaters, Infidels, Mahometans, or other enemies, or by the Roman Papal Usurpations.

Eph. 4. 3, 5, 13, 15, 16. Titus 3. 10 2 Cor. 2 17. 1 Cor. 1. 10. Rom. 14. 1. & 15. 1. 3 John 9 Rom. 1. 31. Luk. 9. 55 Psal. 77. 10. Phil 2. 3.

Unite all Christians in Jesus Christ, the true and only universal Head, in the true Christian and Catholick Faith and Love, cast out Heresies and Corruptions, heal divisions let the strong receive the weak, and bear their Infirmities: Restrain the spirit of Pride and Cruelty, and let nothing be done in strife, or vain-glory.

Psa. 14 Eph 2 3 12. 2 Tim 3. 2 3 4 1 Cor. 6. 9 2 Rev. 2 10. Rom. 8. 24. Psa. 40, 8 & 1. 2. Isa 8. 20. Psa. 119. 97 27.

Keep us from Atheism, Idolatry, and Rebellion against Thee, from Infidelity, Ungodliness and Sensuality, from Security, Presumption and Despair. Let us delight to please Thee, and let thy Word be the Rule of our Faith and Lives; let us love it and understand it, and meditate in it day and night.

Let

Let us not corrupt or neglect thy Worship; nor take thy Holy Name in vain, keep us from Blasphemy, Perjury, prophane Swearing, Lying, contempt of thy Ordinances, and from false, unworthy, and unreverent thoughts and speeches of God, or holy things, and from the neglect and prophanation of thy Holy Day. Mat. 15.9. Exod. 20. 4,7,8. Mark 7. 21,22. Jam. 5.12. Eccl. 5.1,6, Ezek. 22.26. Neh. 13.17 Rev. 1. 10.

Put it into the hearts of the Kings and Rulers of the World, to submit to Christ, and rule for him as Nursing-Fathers to his Church, and save them from the temptations that would drown them in sensuality, or would break them upon Christ, as a Rock of offence, by engageing them against his holy Doctrine, Wayes, and Servants. Pro. 21.1. Psa 2.10 11,12. Isa 49.23. 2 Chro. 19 6 Rom. 1. 11. 1 Tim. 6.9. Mat. 21. 44 John 11 48 Psa 2 2,3 4

Have mercy on thy Servant Charles our King, protect his Person, illuminate and sanctifie him by thy Spirit, that above all things he may seek thine honour, the increase of Faith, and holy Obedience to thy Laws; and may govern us, as thy Minister, appointed by Thee for the terrour of evil doers, and the praise of them that do well, that under him we may live a quiet and peaceable life in all Godliness and Honesty. 1 Tim. 2-2. Psal. 59. 1. 2 Chron 1. 10, & 29.3, & 15. 12,13. Rom. 13 3, 4. 1 Pet. 2. 14. 1 Tim. 2. 2.

Have mercy upon all the Royal Family, upon the Lords of the Counsel, and all the Nobility, the Judges, and other Magistrates of these Lands. Let them fear Thee, and be Examples of Piety and Temperance, haters of Injustice, Covetousness, and Pride, and Defenders of the Innocent: in their eyes let a vile person be contemned, but let them honour them that fear the Lord. Psal. 72.1. Prov. 8. 16. Exod. 18. 21. Job. 29. Isa. 1.17, 23. Psal. 15. 4.

Let every soul be subject to the Higher Powers, and not resist: Let them obey the King, and all in Authority, not only for wrath, but for conscience sake. Rom, 13. 1, 2, 5. 1 Tim. 2. 2. 1 Pet. 2. 13.

Give all the Churches able, holy, faithful Pastors, that may soundly and diligently preach thy Word, and guide the Flocks in wayes of Holiness and Peace, over-seeing and ruling them not by constraint, but willingly, not for filthy lucre, but of a ready mind: not as being Lords over thy Heritage, but the Servants of all, and Examples to the Flock, that when the chief Pastor shall appear, they may receive the Crown of Glory. 2 Cor. 3.6. Jer. 3. 15. 2 Tim, 4. 2. Eph. 4.11,13 Jam 3. 17. Ezek. 34. 1 Pet. 5 1 2,3,4. Mat. 20,25.26,27,

Let the people know those that are over them in the Lord, and labour among them, preaching to them the Word of God; let them highly esteem them in love for their works sake, account Heb. 13. 17. 7, 1 Thes. 5. 12,13, 1 Tim. 5. 17.

count them worthy of double honour, and obey them in the Lord.

Eph.6.4.Eccl12.1 Exo 20.12 Eph.6.1 2&5 25 22 1Pet.3 7.1. Col.4 1 & 3 22, 23, 24

Let Parents bring up their Children in Holy Nurture, that they may remember their Creator in the dayes of their youth, and let Children, love, honour and obey them. Let Husbands love their Wives, and guide them in knowledge, and holiness; and let Wives love and obey their Husbands. Let Masters rule their Servants in thy fear, and Servants obey their Masters in the Lord.

1J h 3.15, Luke 3. 14 2Cor.7.2. Pro. 29.22. Mat.5.22. Mat 5 27.28. 1Cor 6.9. Rom. 13 13 Eph. 5.3, 4. 12.

Keep us from murders and violence, and injurious passionate words and actions.

Keep us from Fornication and all uncleanness, from Chambering and wantonness, from Lustful thoughts, and filthy Communication, and all unchast behaviour.

Eph.4.28.1Thes.4 6 Psa 82 2 Pro.19 5 &10.18 Psa 15 3. Mat. 7. 1. 2.

Keep us from stealing or wronging our Neighbour in his propriety, from perverting Justice, from false witnessing and deceit, from slandering, backbiting, uncharitable censuring, or other wrong to the reputation of our Neighbours.

Exo.20.17 Mat22 39. Mat. 7. 12.

Keep us from coveting any thing that is our Neighbours; Let us love our Neighbours as our selves, and do to others as we would they should do to us:

Mat. 25. 40. 1Pet. 1.22. Mat.5.44.Gal6.10 Luk.11.3.1Tim.6 8. Deut.28 3.4Psa 112 &128. Deut. 11. 14. Phi. 2.27 Rom.13. 13.14. & 12.11. Mat. 8.36.

Cause us to love Christ in his members with a pure and fervent love, and to love our Enemies, and do good to all, as we are able; but especially to the houshold of Faith.

Give us our necessary sustentation and provision for thy service, and contentedness therewith; Bless our labours, and the fruits of the Earth in their season, and give us such temperate weather as tendeth hereunto; Deliver us, and all thy servants from such sickness, wants, and other distresses, as may unseasonably take us off thy service. Keep us from gluttony, and drunkenness, slothfulness, unlawful gain, and from making provision for the flesh to satisfie its lusts.

1John2.1,2. Gal. 6.2. Jam.5.19 20. Eze 6 9 Eph.1,6, 7 Heb 7.25 Mat.6 12.14,15 &5.44. Luke 23.34.

When we sin, restore us by true Repentance and Faith in Christ: Let us loath our selves for our transgressions. Forgive them all and accept us in thy well beloved Son; save us from the Curse and punishment which they deserve, and teach us heartily to forgive others, Convert our enemies, persecutors and slanderers, and forgive them.

Mat.26.41.Jam.4. 7.1 Joh2.13 &5.4

Cause us to watch against temptations, to resist & overcome the Flesh, the Devil, and the World, and by no Allurements of pleasure,

pleasure, profit or honour, to be drawn from thee, to sin, let us patiently suffer with Christ that we may reign with him. Rom. 2 13. Gal 5. 17. 1 Joh 2.16 17. 2 Tim. 2 18. Rom. 8. 17.

Deliver us and all thy people from the enmity and rage of Satan and all his wicked Instruments, and preserve us to thy Heavenly Kingdome. 1 Pet. 5 8 Psa 140. 1, 2, 3. 1 Tim. 4 18. 1 Tim. 17. Mat 6, 13 Rom. 12, 36.

For thou only art the Universal King: All power is thine in Heaven and Earth: of Thee, and through Thee; and to Thee are all things, and the glory shall bee Thine for ever, Amen.

Concerning the Psalms for Publick use.

We desire that instead of the imperfect version of the Psalms in Meeter now in use, Mr. William Bartons *Version, and that perused and approved by the Church of* Scotland *there in use (being the best that we have seen) may be received and corrected by some skilful men, and both allowed (for grateful variety) to be Printed together on several Columes or Pages, and publickly used; At least until a better than either of them shall be made.*

A Thanksgiving for Christ, and his gracious Benefits.

MOst Glorious God, accept through thy beloved Son, though from the hands of sinners, of thanksgiving, which thy unspeakable love and mercies, as well as thy Command do bind us to offer up unto Thee. Thou art the Father of mercies, and the God of all consolation, full of compassion, Gracious, long suffering, plenteous in goodness and truth, keeping mercy for thousands, forgiving Iniquity, Transgression and Sin. For thy glory thou didst create us after thine Image; Thou madest us a little lower than the Angels, and Crownedst us with glory and honour, giving us Dominion over the works of thy hands, and putting all these things under our feet. And when we forsook thee, and broke thy Covenant, and rebelled against Thee, and corrupted our selves, and turned our glory into shame; thou didst not leave us in the hands of Death, nor cast us out into utter Desperation; But thou didst so love the sinful World, as to give thy Son to be our Saviour. He took not upon him the nature of Angels, but of man, The word was made flesh and dwelt among us. This is the unsearchable Mystery of love which the Angels desire to pry into, He was tempted that he might succour them Psa. 119. 108. Eph. 1.6 Psa. 116 17. 2 Cor. 9.15. Psal. 107. 22 2 Cor. 1.3 Ps. 86 15. Exo 34.6.7 Isa. 43.7 Rev. 4.11. Gen. 1 27. Psa. 8 5, 6. Deut. 31. 16. & 32 5 Hos. 4 7 Ps. 6. 10 Hos. 13 14. Gen 4.4 Joh. 3 16. Heb 2. 16. Joh. 1. 14 Eph. 5 8. 1 Tim. 2. 16 1 Pet 1. 12. Heb 2 18 Mat. 4. 12 2 Cor 8 9. 1 Pet. 2. 22 Mat. 4 10. 1 Joh. 3. 9 Psa 2. 7. 1 Pet 2 23 Heb 12. 2 Rev 3. 18. Psa. 32. 1. Heb. 2. 10. Rom. 5 5 6. 1 Tim. 2 6. 1 Cor. 15. 3. Rom. 4. 25.

Heb.2.14 Gal 3.13, Mat.11. 28 Rev.22.14 Eph,1 22.Psa. 2 8. Phil.2.9. Mat. 28, 19. Joh 5.22,Heb. 8 6, 2Pet.1.4. 1 John 5 11. 2Pet.1.19 Psa 119.130 Eph. 2.20. 2 Cor 5. 19.20.Acts26. 17,18. Tit.2.3 4,5,6.2Tim 2 25. Eph 4.18. John 12.40. 1 Tim 4 2. Psa. 81.11 22 John 5 4,Luk.19.27 1Pet.3 20 Ro. 10.12.Heb 12 25. Ezek. 33 11. Pro, 1. 22, 23 John 6.44. Acts 16. 14. 1 John4.19. Ro. 10 20. Amos 5 12. Rom 5.1. Acts11.18.Ro. 8. 14, 15, 16 17. Eph,5 30. Gal.4 6 Eph 2.19.1Pet.1.3, 4,5,6. Rom 8. 28. Eph.3 12. Heb 4.16.Psa. 50 15 1 Tim.2 8. Mat. 21.13. Psa. 89 7. & 2.36. &31.22. Psa. 86. 13.

that are tempted, and conquered the Tempter, that had conquered us! He became poor that was Lord of all; to make us rich. He did not sin, but fulfilled all righteousnesse, to save us from our unrighteousnesse. He made himself of no reputation, but was reviled, scorned, and spit upon, enduring the Crosse, and despising the shame to cover our shame, and to bring us unto glory, thou laidst upon him the Iniquity of us all. He was bruised and wounded for our Transgressions, that we might be healed by his stripes. He gave himself a Ransome for us, and died for our sins. And rose again for our justification. We thank thee for his death that saveth us from death, and that he bore the curse, to redeem us from the curse, and for his life which opened us the way to life. Thou hast given him to be head over all things to the Church, and hast given the Heathen to be his Inheritance, and given him a name above every name, and given all power, and judgement unto him. We thank thee for the New and better Covenant for thy great and precious promises; That thou hast given us eternal life in Christ. That we have the clear and sure Revelation of thy will in the Holy Scriptures. That thou foundest thy Church upon Apostles and Prophets, Jesus Christ himself being the head Corner stone. And hast committed to thy Ministers the word of Reconciliation, that as Embassadours speaking in the stead of Christ they might beseech us to be reconciled unto thee. We thank thee that by them thou hast opened our eyes, and turned us from darkness unto Light, and from the power of Satan unto God. We were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, taken captive by Satan at his will; but thy mercy saved us by the washing of Regeneration, and renewing of the Holy Ghost. Thou mightest justly have left us to the blindness of our minds, and to the hardness of our hearts, to seared consciences, to be past feeling, to our own hearts lusts, to walk in our own Counsels, and to work uncleanness with greediness, when we so oft refused to come to Christ, that we might have life, and would not have him to reign over us. But thy patience waited on us in our sin; And all the day long didst thou stretch forth thy hand to a disobedient and gain-saying People. When we turned from thee, thou calledst after us, to turn and live. Thou drewest us to thy Son, and openedst our hearts to attend unto thy calls: Thou lovedst us first, and was sought of them that found thee not. Thou hast

pardoned

pardoned our great and manifold transgressions, and justified us by Faith in Christ, and given us Repentance unto life: Thou hast adopted us to be thy sons, and joynt heirs with Christ; and made us his members, and given us his spirit: We are no more strangers, but fellow Citizens with the Saints, and of thy household; Blessed be the God and Father of our Lord Jesus Christ; who of his abundant mercy hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead, to an Inheritance incorruptible, undefiled, that fadeth not away, reserved in Heaven for us. Thou keepest us by thy mighty power through Faith unto salvation, ready at last to be revealed, though (when they are needful) we must for a season be in heavinesse under tribulations; thou hast promised, that all things shall work together for our good; in all our straits thou grantest us access to the Throne of grace, bidding us call upon thee, in the time of trouble, and promising to deliver us, that we may glorifie thee, every where we have leave to lift up unto thee holy hands, Especially in the house of Prayer, and the Assembly of the Saints. Thou hast heard the voice of our supplications when we have cried unto thee; great is thy mercy towards us, O Lord. Thou hast delivered our souls from the lowest Hell; Thou hast sent forth from Heaven thy mercy & truth; and saved us from the reproach of him that would swallow us up: Thou art our Hiding place; In the secrets of the presence thou preservest us from trouble, from the pride of men, and from the strife of Tongues. Thou dost compass us about with Songs of deliverance. O love the Lord all ye his Saints! for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. He dealeth not with us after our sins, his Anger is but for a moment, but in his favour is life. In his wrath he remembreth mercy: All thy paths O Lord are mercy and truth to such as keep thy Covenant. We come into thy house in the multitude of thy mercies, O give thanks unto the Lord for he is good, for his mercy Endureth for ever. Glory ye in his Holy Name, let the hearts of them rejoyce that seek him. Blessed are the people that know the joyful sound: They shall walk O Lord in the light of thy Countenance, In thy Name shall they rejoyce all the day, and in thy righteousnes and favour shall they be exalted; Blessed are they that dwell in thy house, they will be still praising thee. O satisfie us early with thy mercy, that we may rejoyce and be glad in

Psal. 57. 3. & 31 20. & 32. 4. & 31 33. & 103 6 & 30. 5. Heb 3. 2. Psal 32. 6. Psal. 25. 10. Psal 5 7. Psal. 107 1. Psal. 105 3. Psal. 89 15, 16. Psal 84. 4. Psal 90 14 Psal. 73. 24. John 17 24 Rev. 22. 4.

thee all our dayes. Guide us by thy Counsel, and afterwards receive us unto thy glory; where with all the blessed host of Heaven, we may behold, admire, and perfectly and joyfully praise thee. Our most glorious Creator, Redeemer, and Sanctifier, for ever and ever. Amen.

The Hymn.

The First Part.

Psal. 103. 1, 2, 3, 4, 12. BLess the Lord O my Soul! And all that is within me bless his holy Name, Bless the Lord O my soul, and forget not all his benefits: who forgiveth all thine Iniquities, and healeth all thy diseases! who redeemed thy life from destruction, and crowneth thee with loving kindness and tender mercies. As far as the East is from the West, so far hath he removed our transgressions from us; Behold what love the Father hath bestowed on us, that we should be called the Sons of God; because thy loving kindness is better than life, my Lips shall praise thee. Thus will I bless thee while I live, I will lift up my hands in thy Name. My Soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. Whom have I in Heaven but thee, and there is none on Earth that I desire besides thee. My Flesh, and my Heart faileth, but God is the strength of my heart, and my Portion for ever. For, lo, all that are far from thee shall perish, but it is good for me to draw near to God. I am continually with thee. Thou hast holden me by my right hand, in the multitude of my thoughts within me, thy comforts delight my Soul. Thou shalt guide me with thy Counsel, and afterward receive me to glory.

1 John 3. 1.

Psal. 63. 3, 4
Psal 73. 25.

26, 27.
23.

Psal. 94. 19.

Psal. 73. 24.

The Second Part.

Psal. 26. 7, 8. 9. HOw excellent is thy loving kindness O God, therefore do the Sons of Men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the Rivers of thy pleasures, for with thee is the Fountain of life. In thy light we shall see Light; therefore my Heart is glad, and my Glory rejoyceth, My Flesh also shall rest in hope. Thou wilt shew me

Psal. 16. 9. 11.

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the path of life. In thy presence is fulness of joy and at thy right hand are pleasures for evermore. Surely Goodness and Mercy shall follow me all the dayes of my life, And I shall dwell in the House of the Lord for ever. O continue thy loving kindness to them that know thee, and thy righteousness to the upright in heart. To the end that my glory may sing praise unto thee, and not be silent, O Lord my God, I will give thanks to thee for ever. Psa. 23. 6. Psal. 36 10, Psa. 30. 12.

The Third Part.

Glory to God in the Highest; On Earth Peace; Good will towards men! Praise ye the Lord sing to the Lord a new Song; His praise is in the Congregation of Saints. For the Lord taketh pleasure in his people, he will beautifie the meek with salvation. Let the Saints be joyful in glory. Let the high praises of God be in their mouths. All thy works praise thee O Lord, and thy Saints shall bless thee. They shall speak of the glory of thy Kingdome, and talk of thy Power: To make known to the sons of men thy mighty Acts, and the glorious Majesty of thy Kingdome. Thy Kingdome is an everlasting Kingdome, and thy Dominions is through all Generations. The Elders and Saints about thy Throne, rest not night nor day, saying Holy, Holy, Holy, Lord God Almighty, which was, and is and is to come. Thou art worthy O Lord, to receive Glory, and Honour, and Power, for thou hast created all things, and for thy pleasure they are and were created. They sing unto thee the Song of Moses and of the Lamb, saying Great and Marvellous are thy works Lord God Almighty, Just and true are thy wayes thou King of Saints. Who shall not fear thee, O Lord, and glorifie thy Name! for thou only art Holy: For all Nations shall come and Worship before thee, for thy judgments are made manifest. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdome, and Strength, and Honour, and Glory. For thou hast redeemed us to God by thy Blood, and made us Kings and Priests to God. Luke 2. 14. Psal. 149. 1, 4 5, 6. Psa. 145 10, 11 12, 13. Rev. 4. 8. 11. & 15. 3, 4. & 5. 12, 13. 9. 10.

The Fourth Part.

O That men would praise the Lord for his goodness, and for his wonderful works to the Children of men! Let them Psa. 107. 8 21. 22.

Pſal. 96 2. Sacrifice the Sacrifices of Thanksgiving, and declare his works
Pſal. 29. 2. with rejoycing. Sing unto the Lord, bleſs his Name, ſhew
forth his Salvation from day to day. Worſhip the Lord in the
Pſal 96.9,11. Beauty of Holineſs, fear before him all the Earth. Let the
Heavens rejoyce, and the Earth be glad before the Lord: For
13. he cometh, For he cometh to judge the Earth. With Righte-
ouſneſs ſhall he judge the World, and the People with Equity.
Pſal. 103. 20. Bleſs the Lord ye his Angels that excel in ſtrength, that do his
Commandements, hearkening to the voice of his Word. Bleſs
22. ye the Lord all ye his Hoſts, ye Miniſters of his that do his
Pſal. 145. 21. pleaſure; Bleſs the Lord all his Works in all places of his Do-
Pſal. 150. 6. minions. Bleſs the Lord, O my ſoul, my mouth ſhall ſpeak the
Praiſes of the Lord, And let all Fleſh bleſs his holy Name for
ever and ever. Let every thing that hath breath praiſe the Lord,
Praiſe ye the Lord.

The Order of Celebrating the Sacrament of the Body and Blood of Chriſt.

This or the like Explication of the Nature, Uſe, and Benefits of this Sacrament, may be uſed at the diſcretion of the Miniſter, when he ſee h it needful to the Inſtruction of the Communicants.

THat you may diſcern the Lords body, and underſtand the nature, uſe, and benefits of this Sacrament, you muſt know that God created man in his own Image, to know, and love, and ſerve his Maker; That man fell under the guilt of ſin and condemnation, and left his holy Fitneſs for the work for which he was created; That hereupon the wonderful love and wiſdome of God provided us a remedy in our Redeemer to the end he might not loſe the glory of his Creation, that he might pardon and ſave us upon terms, Securing the honour of his Juſtice and attainining the ends of his Law and Government, and recover us to his love and ſervice, by appearing to the world, in the greateſt demonſtrations of Goodneſs, Love, and Mercy, By the greateſt Miracle of Condiſcenſion, he firſt promiſed, and then gave his only

Son

Son the Eternal Word, to take mans nature into personal union with his God-head; that being God and Man, he might be a fit Mediator between God and man, to restore us, and reconcile us to himself. Thus Jesus Christ, conceived by the holy Ghost, and born of the Virgin *Mary*, became the second *Adam*, the Physician and Saviour of undone Sinners, the Captain of our Salvation, to be the glorious King and Head of all that are sanctified and saved. He revealed the Holiness, the Goodness, and the Love of God, by the perfect Holiness, Goodness, & Love of his Blessed Person, Doctrine, and Conversation, and by suffering for us all the Afflictions of this life, and at last the cursed death of the Cross, as a sacrifice and Ransome for us. That all this might be effectual to our Recovery, he made for us a new and better Covenant, and preached it himself, undertaking the Pardon, Justification, and Sanctification of all that by unfeigned Faith do take him for their Saviour, repenting of their sins, and consenting to be sanctified by his Word and Spirit (by which also he inviteth, and draweth men to himself, and giveth them to believe) Into this blessed, pardoning, saving Covenant, we are first solemnly entred by Baptism. And when Christ was ready to leave the world, and to give up himself a Sacrifice for us, and intercede and excercise the fulness of his Kingly Power, as the Churches Head; and by his grace to draw men to himself, and prepare them for his glory he did himself institute this Sacrament of his body and blood at his last Supper, to be a continued Representation and Remembrance of his Death, and therein of his own and his Fathers Love until his coming; appointing his Ministers by the Preaching of the Gospel and Administration of these Sacraments to be his Agents without and his Spirit within, effectually to communicate his Grace.

The Lords Supper then [is a holy Sacrament instituted by Christ, wherein Bread and Wine being first by Consecration made Sacramentally or Representatively the Body and Blood of Christ, are used by breaking and pouring out to represent, & commemorate the Sacrifice of Christs Body and Blood, upon the Cross once offered up to God for sin; and are given in the Name of Christ unto the Church, to signify & solemnize the renewal of his holy Covenant with them, and the giving of himself unto them, to expiate their sins by his Sacrifice, and sanctifie them further by his Spirit, & confirm their right to everlasting life: And they are received, Eaten, and drunk by the Church, to profess that they willingly receive Christ himself to the

Ends

Ends aforesaid (their Iustification, Sanctification, and Glorification) and to signifie and solemnize the Renewal of their Covenant with him, and their holy Communion with him, and with one another.]

It being the renewing of a mutual Covenant that is here solemnized, as we commemorate Christs Sacrifice, and receive him and his saving benefits, so we offer and deliver to him our selves, as his redeemed, sanctified people, to be a living Acceptable Sacrifice, thankfully and obediently to live unto his Praise.

Before the receiving of this holy Sacrament, we must examine our selves, and come preparedly: In the receiving of it, we must exercise holy affections suited to the work; And after the receiving of it, we must by consideration of it, endeavour to revive the same Affections, and perform our Covenant there renewed.

The holy Qualifications to be before Provided, and in Receiving exercised, and after Receiving, are these. 1. A true belief of the Articles of the Christian Faith, concerning the Father, Son, and Holy Ghost; the Person, Offices, Works, and Sufferings, and Benefits of Christ. 2. The sense of our sinful and undone condition, as in our selves, and of our need of Christ; so as humbly to loath our selves for our transgressions: with the sense of our present weaknesses to be strengthened, and sins to be forgiven. 3. A true desire after Christ for pardon, and spiritual Nourishment and Salvation. 4. A thankful sense of the wonderful Love of God, declared in our Redemption, and in the present offers of Christ, and Life. 5. The exercise of holy love and joy in the sense of this unspeakable Love, (if these two be not felt before we come, yet in, and after the Sacrament) we must strive to exercise them. 6. A love to one another, and forgiving wrongs to one another, with a desire after the Communion of Saints. 7. The giving up our selves in Covenant to God, with resolution of renewed Obedience. 8. A patient hope for the coming of Christ himself, and of the Everlasting Kingdome where we shall be perfectly united in him, and glorified with him.

Those only are to be invited to the Lords Table, and to come, that truly repent and believe, and unfeignedly consent to the terms of the Covenant (though all are not to be invited thus to believe and repent, and so to come) But those are to be admitted, by the Pastors, if they come, who, having the use of reason to understand what they do, and examine themselves, have made a Personal Profession of Faith, Repentance, and Obedience, and are Members

of

of the Church, and not justly for Heresie, or scandalous sin removed from its present Communion.

The benefit of the Sacrament is not to be judged of onely by present Experience and Feeling, but by Faith. God having appointed us to use it, and promised his Blessing, wee may and must beleeve, that hee will make good his Promise, and what ever we feel at present, that wee sincerely wait not on him in vain.

The Exhortation.

YOu are invited hither, Dear Brethren to bee Guests at this Holy Table, by the Lords command, to receive the greatest Mercy, and to perform the greatest duty. On Christs part, All things are made ready. The Feast is prepared for you, even for you that by sin have deserved to bee cast out of the presence of the Lord; for you that have so oft neglected and abused Mercy. A Feast of the Body and Blood of Christ, free to you, but dear to him. You were lost, and in the way to bee lost for ever, when by the greatest Miracle of Condiscending love hee sought and saved you: You were dead in sin, condemned by the Law, the Slaves of Satan; There wanted nothing but the Executing-stoak of Justice, to have sent you into endless misery: When our dear Redeemer pitied you in your blood, and shed his own to wash and heal you. He suffered, that was offended that the offender might not suffer. Hee cried out on the Crosse, *My God, my God, Why hast thou forsaken mee,* that wee who had deserved it, might not bee everlastingly forsaken. Hee died, that wee might live: O how would the mercy of Redemption have affected you, if you had first lyen one year, or month, or day in Hell: Had you but seen your dying Lord, or seen the damned in their misery, how do you think you should have valued the Salvation that is now revealed and tendered to you? see here Christ dying in this holy Representation. Behold the sacrifized Lamb of God, that taketh away the sins of the world. It is his will to be thus frequently crucified before your eyes. O how should wee bee covered with shame, and loath our selves; that we both procured the death of Christ by sin, and sinned against it? And how should wee all bee filled with joy, that have such mysteries of Mercy opened, and so great Salvation freely offered to us! O hate sin, O love this Saviour; See that you come not hither without a desire to be more Holy, nor with a purpose to go on in wilfull sin; Be not deceived,

God is not mocked, but if you heartily repent and consent to the Covenant, come and welcome; Wee have commission from Christ to tell you, that you are welcome. Let no trembling, contrite soul draw back, that is willing to be Christs upon his Covenant-terms, but beleeve that Christ is much more willing to bee yours. He was first willing, and therefore died for you, and made the Covenant of Grace, and sent to invite and importune you to consent, and stayed for you so long and gave you your Repentance, your willingness and desire. Question not then his willingness, if you are willing. It is Satan and unbeleef that would have you question it, to the injury both of Christ and you. Come neer, observe, beleeve and wonder at the Riches of his Love and Grace. For hee hath himself invited you, to see and taste, that you may wonder. You are sinners, but hee inviteth you to receive a renewed, sealed pardon of your sins and to give you more of his Spirit to overcome them. See here his broken Body and his Blood the Testimonies of his Willingness. Thus hath hee sealed the Covenant, which pardoneth all your sins, and secureth you of your Reconciliation with God, and your Adoption, and your right to Everlasting Blessedness. Deny not your consent, but heartily give up your selves to Christ, and then doubt not, but your Scarlet, Crimson-sins shall bee made as white as wooll, or Snow. Object not the number or greatness of them against his Grace. There is none to great for him too pardon to penitent Beleevers. Great sins shall bring great glory to his Blood and Grace. But strive you then for great loathing of your sins, and greater love to such a God, and greater thanks to such a Saviour. Unfeignedly say, *I am willing Lord to bee wholly Thine*, and then beleevingly take CHRIST, and Pardon, and Life, as given you by his own appointment in the sealed COVENANT. And remember that hee is a coming. Hee is coming with thousands of His Mighty Angels, to execute judgement on the ungodly, but to bee glorified in his Saints, and admired in all that do beleeve. And then wee shall have greater things than these. Then shall you see all the Promises fulfilled, which now are sealed to you, on which hee causeth you to trust; Revive now your love to one another, and forgive those that have wronged you, and delight in the Communion of the Saints: And then you shall bee admitted into the Church Triumphant, where with perfect Saints you shall perfectly rejoyce and love, and praise the Lord for ever. Receive now a crucified Christ here represented, and bee contented to take up your Cross,

and

and follow him. And then you shall reign with a glorified Christ in the Blessed Vision and Fruition of that God, to whom, by Christ, you are now reconciled. Let Faith and Love be working upon these things, while you are at this holy Table.

Then shall the Minister use this or the like Prayer:

MOst Holy GOD, wee are as stubble before thee, the Consuming Fire. How shall wee stand before thy Holiness, for wee are a sinful people, laden with Iniquity, that have gone backward and provoked the Holy One of Israel, when wee were lost, thy Son did seek and save us, when wee were dead in sin, thou madest us alive. Thou sawest us polluted in our blood, and saidst unto us live. In that time of love thou coveredst our nakedness, and entredst into a Covenant with us; and wee became thine own. Thou didst deliver us from the power of Darkness, and translate us into the Kingdome of thy dear Son; and gavest us remission of sin, through his blood. But wee are grievous Revolters, wee have forgotten the Covenant of the Lord our God; wee were engaged to love thee with all our hearts, and to hate iniquity, and serve thee diligently, and thankfully to set forth thy praise. But wee have departed from thee, and corrupted our selves by self-love, and by loving the world, and the things that are in the world, and have fulfilled the desires of the Flesh, which wee should have crucified. Wee have neglected our duty to thee, and to our neighbour, and the necessary care of our own Salvation. Wee have been unprofitable servants, and have hid thy Talents, and have dishonoured thee, whom in all things wee should have pleased and glorified. Wee have been negligent in hearing and reading thy Holy Word, and in meditating and conferring of it, in publick and private Prayer, and Thanksgiving, and in our Preparation to this Holy Sacrament, in the Examining of our selves, and repenting of our sins, and stirring up our hearts to a believing and thankful receiving of thy grace, and to love and Joyfulness, in our Communion with thee and with one another. Wee have not duely discerned the Lords Body, but have prophaned thy Holy Name and Ordinance, as if the Table of the LORD had been contemptible. And when thou hast spoken peace to us, wee returned again to Folly, wee have deserved O Lord to be cast out of thy presence, And to be forsaken

Mal. 4. 1. Heb. 12. 29. 1 Sam. 6. 20. Mal. 3. 2. Isa. 1. 4. Luk. 19. 10. Eph. 2. 5 Luk. 15. 32. Exe. 16. 6, 8, 9. Col. 1. 13. Jer. 6. 28 Deut. 4. 23. Deu. 6. 5, 6. & 11, 22. Psal. 100. 3, 4. Heb. 12. 25. Deut. 9. 12. & 52. 5. 2 Tim. 3. 2. 2 Joh. 2. 15. Eph. 2. 3. Gal. 5. 24. Mat. 22. 37, 40, Luk. 10. 42. Mat 26. 30. Rom 2. 23. 1 Cor. 10. 31. 1 Thes. 4. 1. Luk. 8. 18. Mat. 24. 15. Psal 122. Deut. 6. 6. Phil. 4. 6. 1 Cor. 11. 26, 27. Isa. 64. 7 Col. 2. 7. Act. 2 42, 45, 46, 47. 1 Cor. 11. 29. Mal. 1. 7, 10. 12. & 2. 10. 11. Psal. 85. 8. Gen. 4. 16. Psal. 51. 11. 2 Chro. 15. 2. Mat. 22. 12. Mat. 7. 23. Mal. 1. 10. 1 Pet. 2. 24. Isa. 53. 10. Psal. 51. 1.

Rev.1.5. Hos.14.2.Eze. 18 3,8. Heb.8. 12. Eze.33.11. Hos 24.4. Psal. 35.3. Joh 6.37 Hos 14 2 Mat. 22.4. Mat.5.6. Joh.6.55.& 4. 14. Eph 3.18, 19. 1 Pet. 1.8. Mat. 15.27. John 6 35.51.

forsaken, as wee have forsaken thee, and to bear to our confusion, Depart from me, I know you not ye workers of iniquity. Thou mayest justly tell us, thou hast no pleasure in us, nor wilt receive an offering at our hand: But with thee there is abundant mercy. And our Advocate Jesus Christ the righteous, is the propitiation for our sins: who bare them in his body on the cross, and made himself an offering for them, that he might put them away by the sacrifice of himself; Have mercy upon us, and wash us in his blood, cloath us with his righteousness, take away our iniquities, and let them not be our ruine, forgive them, and remember them no more. O thou that delightest not in the death of sinners, heal our backslidings, love us freely, and say unto our souls, that thou art our salvation Thou wilt in no wise cast out them that come unto thee, receive us graciously to the Feast thou hast prepared for us; cause us to hunger and thirst after Christ and his Righteousness, that we may be satisfied; Let his Flesh and blood be to us meat and drink indeed; And his Spirit be in us a well of living water, springing up to everlasting life. Give us to know thy love in Christ, which passeth knowledge. Though we have not seen him let us love him. And though we see him not yet believing let us rejoyce with joy

Psal.85.8. Eph. 4.30. Heb 3.13. Col.3. 5. Eph.3.16. Psal.119.175.

unspeakable and full of glory; Though we are unworthy of the crums that fall from thy Table, yet feed us with the Bread of Life, and speak and seal up peace to our sinfull wounded souls. Soften our hearts that are hardened by the deceitfulness of sin; Mortifie the flesh and strengthen us with might in the inward man, that we may live and glorifie thy Grace, through Jesus Christ our onely Saviour. Amen.

Here let the Bread be brought to the Minister, and received by him and set upon the Table, and then the Wine in like manner (or if they be set there before) however let him bless them, praying in these or the like words.

Ps.100.4.Rev. 4.11. 1 Tim.1. 17. Psal 51.4. Deut.32. 6. 1 Joh.3 1.Joh. 3.16. Luke 22. 20. Heb. 9.17. Luke 22.19.

ALmighty God, thou art the Creator, and the Lord of all things. Thou art the Soveraign Majesty whom we have offended; Thou art our most loving and mercifull Father, who hast given thy Son to reconcile us to thy selfe, who hath ratified the New Testament and covenant of Grace with his most precious blood; and hath instituted this holy Sacrament to be celebrated

brated in remembrance of him till his comming. Sanctifie these thy creatures of Bread and Wine, which according to thy institution and command wee set apart to this holy use, that they may be Sacramentally, The Body and Blood of thy Son Jesus Christ. Amen.

Then (or immediately before this Prayer) let the Minister read the words of the Institution, saying;

HEar what the Apostle *Paul* saith. 1 *Cor.* 11. [*For I have received of the Lord, that which also I deliver unto you; that the Lord Jesus the same night in which he was betrayed, took Bread, and when he had given thanks, he brake it, and said, Take, Eat, This is my Body which is broken for you: This do in remembrance of me: After the same manner also, he took the Cup, when he had supped, saying, This Cup is the New Testament in my blood. This do yee, as oft as ye drink it in remembrance of mee; For as often as yee eat this Bread and drink this Cup, yee do shew the Lords death till he come.*] 1 Cor. 11. 23. 24. 25. 25.

Then let the Minister say.

THis Bread and Wine, being set apart, and consecrated to this Holy use by Gods appointment, are not now Common Bread and Wine, but sacramentally the Body and Blood of Christ.

Then let him thus Pray.

MOst mercifull Saviour, as thou hast loved us to the death, and suffered for our sins, the just for the unjust, and hast instituted this holy Sacrament to be used in remembrance of Thee till thy comming; we beseech thee, by thine intercession with the Father through the Sacrifice of thy Body and Blood, give us the pardon of our sins, and thy quickning Spirit, without which the flesh will profit us nothing. Reconcile us to the Father: Nourish us as thy Members to everlasting life, Amen. Act. 7. 59, 60. Rev. 1. 5. 1 Pet. 3. 18 Lu. 22. 19. 20 1 Cor. 11. 26. Heb. 7. 25. 27. & 9. 26. John 4. 10. & 6. 63. Rom. 8. 9, 11. Heb. 2. 17. Col. 2. 19. Joh. 6. 27.

Then let the Minister take the bread, and break it in the sight of the people, saying,

THe Body of Christ was broken for us, and offered once for all to sanctifie us; Behold the sacrificed Lamb of God, that taketh away the sins of the world. Mat. 26. 26. Heb. 10. 12. John 1. 29.

In

In like manner let him take the Cup, and pour out the Wine in the sight of the Congregation, saying;

WEE were redéemed with the pretious Blood of Christ, as of a Lamb without blemish, and without spot.

Then let him thus Pray.

Mat.28.19. Joh.15.26. Mat.1.20.2 Pet. 1.21.Act.20.23 Rom.8.9.1Cor. 12.11. 1 Pet.1. 2,15. & 2. 9. Joh. 14. 16. Ephes.1.17.18. Luke 24.31. Ezek.36.26. Zech. 12.10. Rom.8.5. Joh. 6.53,54,55,56 57. Rom. 5.5. Cant.1.4 Eph. 5 18,20. Rom. 14.17. 1 Thes. 4.9.Rom. 8.16, 1 Cor. 1. 8. Eph. 1.13,14.

MOst holy Spirit proceeding from the Father, and the Son, by whom Christ was conceived; by whom the Prophets and Apostles were inspired, and the Ministers of Christ are qualified and called, that dwellest and workest in all the members of Christ, whom thou sanctifiest to the Image, and for the service of their Head, and comfortest them, that they may shew forth his Praise; Illuminate us, that by Faith wee may see him that is here represented to us. Soften our hearts, and humble us for our sins. Sanctifie and quicken us, That wee may rellish the Spiritual Food, and feed on it to our Nourishment and growth in Grace. Shed abroad the Love of GOD upon our hearts, and draw them out in love to him. Fill us with thankfulnesse and holy Joy, and with Love to one another; Comfort us by witnessing that wee are the Children of GOD. Confirm us for New Obedience. Bee the Earnest of our Inheritance, and seal us up to Everlasting Life. Amen.

Then let the Minister deliver the Bread thus Consecrated and broken to the Communicants, first taking and eating it himself as one of them, when he hath said;

1 Cor.11.24.

TAke yée, Eat yée, This is the Body of Christ which is broken for you, Do this in remembrance of him.

In like manner he shall deliver them the Cup, first drinking of it himself, when he hath said,

Mat.26.27,28. 1 Cor.11.25.

THis Cup is the New Testament in Christs Blood, or [Christs Blood of the New Testament] which is shed for you for the remission of sins, Drink yée all of it in remembrance of him.

Let

Let it be left to the Ministers choice, whether hee will consecrate the Bread and Wine together, and break the Bread, and pour out the Wine immediately; or whether hee will consecrate and pour out the Wine, when the Communicants have eaten the Bread. If hee do the latter, hee must use the fore-going Prayers and Expressions twice accordingly, and let it be left to his discretion, whether hee will use any words at the Breaking of the Bread and pouring out the Wine, or not; And if the Minister chuse to pray but once, at the Consecration, Commemoration, and Delivery; Let him pray as followeth, or to this sense.

ALmighty God, thou art the Creator, and the Lord of all, Thou art the Soveraign Majesty whom wee have offended. Thou art our mercifull Father, who hast given us thy Son to reconcile us to thy self; who hath ratified the New Testament and Covenant of Grace with his most precious blood, and hath instituted this Holy Sacrament to bee Celebrated in memorial of him, till his coming. Sanctifie these thy Creatures of bread and wine, which according to thy will, wee set apart to this holy use, that they may bee Sacramentally, the Body and Blood of thy Son Jesus Christ. And through his sacrifice and intercession give us the pardon of all our sins and bee reconciled to us, and nourish us by the body and blood of Christ to Everlasting life. And to that end give us thy quickning spirit to shew Christ to our believing souls, that is here represented to our senses. Let him soften our hearts and humble us for our sins, and cause us to feed on Christ by faith; Let him shed abroad thy love upon our hearts, and draw them on in love to thee, and fill us with Holy Joy and thankfulness, and fervent love to one another, let him comfort us by witnessing that wee are thy Children, and confirm us for New obedience, and bee the Earnest of our Inheritance, and seal us up to life Everlasting, through Jesus Christ our Lord and Saviour, Amen.

Let it bee left to the Ministers discretion, whether to deliver the Bread and Wine to the People (at the Table) onely in General, each one taking it, and applying it to themselves; or to deliver it in General to so many as are in each particular form; or to put it into every persons hand: As also at what season to take the Contribution.

Contribution for the poor, And let none of the people be forced to sit stand or kneel in the Act of Receiving, whose judgment is against it.

The Participation being ended, let the Minister pray thus, or to this sense.

Rom.1.4 1Cor. 1.24 Eph.3.10 Rom.3.22.26. Tit.3.4. Rom. 5.6. Act.4.12. 1 Pet.1.12. Luk. 2.13,14. Rev. 5.12,13,13. 9. 13. Rom.5.20. 1 Pet. 1.19. Mat.18.32,33. Rev.3.21.& 22.4. Rom. 8. 38,39.Heb 10. 23. 2 Pet. 1.4. Heb.9.15.Eph. 4.30 Luk.7.47 Mat. 18.33. 1 John 4. 11. Ezr.9.13,14. Psal. 44. 17. Rom. 6.1,2. Col.3.2.Phil.3 18,19,20,21. Psal. 143.10. Heb.5.9. Psal. 119.133.2Cor. 5.15. Eph 1.11 Mat. 5. 16. 2Cor.1.12. Psal. 119.5.Luk 22. 31. 1Pet. 5.8,10 Eph. 6. 11. Rom.16.20. 1 Cor.6.20.

MOst Glorious God, holy wonderfull is thy power, and wisdom, thy holiness and justice, thy love and mercy in this work of our Redemption, by the Incarnation, life, death, resurrection, intercession and dominion of thy Son! No power or wisdom in Heaven or Earth, could have delivered us but thine. The Angels desire to pry into this mystery, the heavenly Hoast doe celebrate it with praises, saying, Glory be to God in the highest, on Earth peace, good will towards men. The whole creation shall proclaim thy Praises, Blessing, Honour, Glory and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Worthy is the Lamb that was slain to receive power, and honour, and glory, for he hath redeemed us to God by his blood, and made us Kings and Priests unto our God. Where sin abounded Grace hath abounded much more. And hast thou indeed forgiven us so great a debt, by so precious a Ransome? Wilt thou indeed give us to Reign with Christ in Glory, and see thy face, and love thee, and be beloved of thee for ever? Yea, Lord thou hast forgiven us, and thou wilt glorifie us, for thou art faithfull that hast promised. With the blood of thy Son, with the Sacrament, and with thy spirit, thou hast sealed up to us these precious promises. And shall wee not love thee, that hast thus loved us? Shall wee not love thy servants, and forgive our neighbours their little debt? After all this shall wee again forsake thee, and deal falsly in thy covenant? God forbid; O set our affections on the things above, where Christ sitteth at thy right hand; let us no more mind earthly things: but let our conversation be in Heaven, from whence wee expect our Saviour to come and change us into the likeness of his glory. Teach us to do thy will O God, and to follow him who is the Author of eternall salvation, to all them that do obey him. Order our steps by thy word, and let not any iniquity have dominion over us. Let us not henceforth live unto our selves, but unto him who died for us, and rose again, Let us have no fellowship with the un-

unfruitful works of darkneſſe, but reprove them. And let our light ſo ſhine before men; that they may glorifie thée. In Simplicity, and Sincerity, and not in Fleſhly wiſdome, let us have our Converſation in the world. O that our wayes were ſo directed that wé might kéep thy Statutes! Though Satan will be deſirous again to ſift us, and ſéek as a roaring Lion to devour, ſtrengthen us to ſtand againſt his Wiles, and ſhortly bruiſe him under our féet. Accept us, O Lord, who reſign our ſelves unto thée, as thine own; and with our thanks and praiſe, preſent our ſelves a living Sacrifice to bé acceptable through Chriſt. Uſefull for thine honour. Being made frée from ſin, and become thy Servants, let us have our fruit unto Holineſſe, and the End Everlaſting Life. Through Jeſus Chriſt our Lord and Saviour. Amen.

Rom. 12. 1. 2 Tim. 2. 21. Rom. 6. 22.

Next adde this, or ſome Exhortation, if there be time.

DEar Brethren, we have been here feaſted with the Son of God at his Table, upon his Fleſh and Blood, in preparation for the Feaſt of Endleſs Glory. You have ſeen here repreſented, what ſin deſerveth, what Chriſt ſuffered, what wonderful Love the God of infinite Goodneſſe hath expreſſed to us. You have had communion with the Saints, you have renewed your covenant of Faith, and thankful Obedience unto Chriſt; You have receeived his renewed covenant of Pardon, Grace and Glory unto you. O carry hence the lively ſenſe of theſe great and excellent things upon your hearts: You came not onely to receive the mercy of an hour onely, but that which may ſpring up to Endleſs Joy: you came not onely to do the duty of an hour but to promiſe that which you muſt perform, while you live on Earth. Remember daily, eſpecially when temptions to unbeleef, and ſinful heavineſs aſſault you, what pledges of Love you here received; Remember daily, eſpecially when the Fleſh, the Devil, or the World, would draw your hearts again from God, and temptations to ſin are laid before you; what bonds God, and your own conſent have laid before you. If you are penitent Beleevers, you are now forgiven, and waſhed in the Blood of Chriſt. O go your way, and ſin no more. No more through wilfulneſſe, and ſtrive againſt your ſins of weakneſſe. Wallow no more in the mire, and return not to your vomit. Let the exceeding Love of Chriſt conſtrain

you, having such Promises, to cleanse your selves from all Filthiness of Flesh and Spirit, perfecting Holiness in the fear of God: And as a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People, to bee Zealous of good works, and shew forth the Praises of him that hath called you.

Next sing some part of the Hymn in meeter, or some other fit Psalm of Praise (as the 23. 116. or 103. or 100, &c.) And conclude with this or the like Blessing.

NOw the God of peace, which brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep, through the Blood of the Everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and and ever. Amen.

THE
Celebration of the Sacrament of Baptism.

LEt no Minister, that is therein unsatisfied, be forced against his Judgement, to baptize the Childe of open Athiests, Idolaters or Infidels, or that are unbaptized themselves, or of such as do not competeutly understand the Essentials of Christianity (what it is to be a Christian) and the Essentials of Baptism, not of such as never since they were baptized did personally own their Baptismal Covenant, by a credible Profession of Faith and Obedience, received and approved by some Pastor of the Church, as before Confirmation is required, and in His Majesties Declaration. Nor yet the Childe of Parents justly excommunicate, or that live in any notorious, scandalous sin, or have lately committed such a sin (as if the Childe be gotten in adultery or Fornication) and being justly convict of it, refuseth penitently to confess it, and promise Reformation. But if either of the Parents be duly qualified, and present the Childe to be baptized (or another for them in case they cannot be present) the Childe is to bee received unto Baptism.

And

And if both the natural Parents are Infidels, Excommunicate, or otherwise unqualified, yet if any become the Pro-parents & owners of the child, and undertake to educate it in the Faith of Christ, and fear of God, and so present it to be baptized, let it be done by a Minister whose judgement doth approve it, but let no Minister be forced to it against his judgement. Let the parents or owners come to the Minister at some convenient time the week before and acquaint him when they intend to offer their child in Baptism, and give an account of their fore-said capacity, and receive his further Ministerial assistance for the fuller understanding of the use and benefits of the Sacrament, and their own duty. The Font is to be placed to the greatest conveniency of the Minister and people. The Child or Children being there presented, the Minister may begin with this or the like speech directed to the parent or parents (that presenteth it.)

THat you may perform this service to God with understanding, you must know, that God having made man in his own Image, to love and serve him, our parents wilfully corrupted themselves by sin, and became the children of Death, and the Captives of Satan, who had overcome them by his temptation; And as by one man sin entred into the world, and death by sin, so death passed upon all, for that all have sinned, and come short of the glory of God. We are conceived in sin, and are by nature children of wrath. For who can bring a clean thing out of an unclean. By the offence of one, judgement came upon all men to condemnation. But the infinite wisdom and love of the Father hath sent his *Son* to be the Saviour of the world. The Word was made Flesh, and dwelt on earth, and overcame the Divel and the world; fulfilled all righteousness; and suffered for our sins upon the Cross, and rose again, and reigneth in glory, and will come again, and judge the world in righteousness; in him God hath made and offered to the world a covenant of Grace, and in it pardon of sin to all true penitent believers; and power to be the Sons of God, and Heirs of Heaven; This covenant is extended to the seed also of the Faithful, to give them the benefits suitable to their age, he parents dedicating them unto God, and entring them into the covenant, and so God in Christ wil be their God, and number them with his people.

This Covenant is to be solemnly entred into by Baptism (which

is a holy Sacrament instituted by Christ, in which a person professing the Christian Faith (or the Infant of such) is baptized in water into the Name of the Father, the Son and the Holy Ghost, in signification and solemnization of the holy covenant, in which as a Penitent Beleever (or the seed of such) he giveth up himself) or is by the parent given up) to God the Father, Son, and Holy Ghost, from henceforth (or from the time of natural capacity) to beleeve in, love, and fear this Blessed Trinity, against the Flesh, the Devil, and the World; and this especially on the account of Redemption, and is solemnly entred a Visible Member of Christ, and his Church; a childe of God, and an Heir of Heaven.] How great now is the Mercy, and how great the Duty that is before you? Is it a small Mercy for this childe to bee accepted into the covenant of God, and washed from its Original sin, in the Blood of Christ, which is signified and sealed by this Sacramental washing in water, to be accepted as a Member of Christ, and of his Church, where hee vouchsafeth his protection and provision, and the Means and Spirit of Grace, and the renewed pardon of sin upon Repentance, and for you to see this happiness of your childe! The duty on your part, is, first to see that you are stedfast in the Faith and Covenant of Christ, that you perish not your self, and that your child is indeed the child of a *beleever*; And then you are beleevingly and thankfully to dedicate your child to God, and to enter it into the covenant in which you stand. And you must know, that your Faith, and consent, and Dedication will suffice for your children no longer than till they come to age themselves, and then they must own their baptismal Covenant, and personally renew it, and consent, and give up themselves to God, or else they will not be owned by Christ. You must therefore acquaint them with the Doctrine of the Gospel, as they grow up, and with the covenant now made, and bring them up in the fear of the Lord. And when they are actually penitent beleevers, they must present themselves to the Pastors of the Church to be approved, & received into the communion of the Adult Beleevers.

If the Persons be before well instructed in the nature of Baptism, and Time require Brevity, the Minister may omit the first part of this speech, and begin at the description of Baptism, or after it. If there be need of satisfying the People of the duty of Baptizing Infants, the Minister may here do it; otherwise let the Questions here immediately follow.

The

The Minister shall hear say to the parent, and the parent answer as followeth:

IT being the Faithful, and their seed, to whom the promises are made; and no man will sincerely dedicate his child to that God that he believeth not in himself; I therefore require you to make profession of your own Faith.

Quest. *Do ye believe in God the Father Almighty, &c.*

Answ. All this I do unfeignedly believe.

Quest. *Do you repent of your sins, and renounce the Flesh, the Devil, and the World and consent to the Covenant of Grace, giving up your self to God the Father, Son, and Holy Ghost, as your Creator, and Reconciled Father, your Redeemer, and your Sanctifier?*

Ans. I doe.

[Or thus rather, if the parent be fit to utter his own Faith.]

Quest. *Do you remain stedfast in the Covenant, which you made in Baptism your self?*

Ans. Repenting of my sins, I do renounce the Flesh, the Devil, and the World, and I give my self to God the Father, Son, and Holy Ghost, my Creator, and Reconciled Father, my Redeemer, and my Sanctifier.

Quest. *Do you present and dedicate this child unto God, to be baptized into this Faith, and solemnly engaged in this Covenant unto God the Father, Son, and Holy Ghost, against the Flesh, the Devil, and the World?*

Answ. It is my desire (or) I do present and dedicate him for this end.

Quest. *Do you here solemnly promise, that if God continue it with you, till it be capable of Instructions, you will faithfully endeavour to acquaint this child with the Covenant in which he was here by you engaged, and to instruct and exhort him to perform this Covenant, as ever he looks for the blessing of it or to escape the curses and wrath of God: that is, That he renounce the Flesh, the World, and the Devil, and live not after them; And that he believe in this one God, in three Persons, the Father, Son, and Holy Ghost, his Creator, Redeemer, and Sanctifier. That he resign himself to him as his absolute Owner, and obey him as his Supream governour, and love him as his most gracious Father, hoping to enjoy him as his felicity in endless glory.*

Ans. I will faithfully endeavour it.

Quest.

Quest. *Will you to this end faithfully endeavour to cause him to learn the Articles of the Christian Faith, the Lords Prayer, and the ten Commandements, and to read, or hear the holy Scriptures, and to attend on the Publick Preaching of Gods Word? Will you endeavour by your own Teaching, and Example, and Restraint, to keep him from wickedness and train him up in a holy life?*

Answ. I will faithfully endeavour it by the help of God.

Then let the Minister Pray thus, or to this sense.

Rom. 5. 12. Eph. 2. 3. Jo. 3. 16. Gen. 3. 15. Joh. 4. 42. Heb. 9. 26. Rev. 1. 15 Rom. 5. 10. Tit. 3. 5. Rom. 16. 20. Heb. 8. 6. Mat. 28. 19, 20. Gen. 17. 10, 11. Ezek. 20. 37. Rom. 6. 3, 4. Tit. 3. 5. 1 Cor. 12. 12. Gen. 17. Rom. 9. 8. Act. 2. 39 Mat. 23. 37. Deu 39. 10. 11, 12. Mat. 19. 13, 14. 1 Cor. 12, 12, 13. Rev. 1. 5. Eph. 5. 26 Joh. 11. 52. Heb. 2, 12 Eph. 2. 19. & 3. 15. Zech. 9. 11, 15, 16. 1 Pet. 5 7. 2 Tim. 4. 18.

O Most mercifull Father, by the first Adam sin entered into the world and death by sin, and wee are all by nature children of wrath; but thou hast given thy Son to be the seed of the woman, the Saviour of the world, the Captain of our salvation, to put away sin by the sacrifice of himself, and to wash us in his blood, and reconcile us unto thee, and to renew us by the Holy Ghost, and to bruise satan under our feet: in him thou hast established the covenant of grace, and hast appointed this holy Sacrament of Baptism for our solemn entrance into the Bonds of the covenants, and stating us in the blessings of it, which thou extendest to the faithful and their seed. Wee dedicate and offer this child to thee, to be received into thy Covenant and Church. Wee beseech thee accept him as a member of thy Son, and wash him in his blood from the guilt of sin, as the flesh is washed by the water. Be reconciled to him, and take him for thy child, renew him to the Image of thy Son, make him a Fellow-citizen with thy Saints, and one of thy Houshold. Protect him, and provide for him as thy own. and finally preserve him to thy heavenly Kingdom, through Jesus Christ our Lord and Saviour. Amen.

Then the Minister shall ask of the parent the name of the Childe to bee Baptized, and naming him, shall either dip him under the water, or else pour water upon his face, if hee cannot be safely or conveniently dipt, and shall use these words without Alteration.

I Baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost.

And

And hee shall thus Declare:

THis Childe is now received by Christs appointment into his Church, and solemnly entred into the holy Covenant, and engaged if he lives to the use of Reason, to rise with Christ to newnes of life, as being buried with him by Baptism, and to bear his Cross, and confes Christ crucified, and faithfully to fight under his Banner against the Flesh, the Devil, and the World, and to continue his faithful Souldier and Servant to the death, that he may receive the Crown of Life.

Then he shall give Thanks and Pray.

WEE thank thee, most merciful Father, that when wee had broken thy Law, and were condemned by it, thou hast given us a Saviour and life in him, and hast extended thy Covenant of Grace to Beleevers, and to their seed, and hast now received this childe into thy Covenant, and Church as a member of Christ by this Sacrament of Regeneration. Wee beseech thee, let him grow up in Holinesse, and when he comes to years of discretion, let thy spirit reveal unto him, the mysteries of the Gospel, and the riches of thy love in Jesus Christ, and cause him to renew and perform the covenant that he hath now made, and to resign himself, and all that he hath entirely unto thee his Lord, to be subject and obedient to thee his Governour, and to love thee his Father with all his heart, and soul, and might, and adhere unto thee and delight in thee as the Portion of his soul, desiring and hoping to enjoy thee in everlasting Glory. Save him from the Lusts and Allurements of the Flesh, the temptations of the Devil, and the Baits of the pleasure, profit and honour of the world, and from all the corruptions of his own heart, and all the hurtful violence of his Enemies. Keep him in Communion with the Saints in the love and use of thy word and worship: Let him deny himself and take up his Crosse and follow Christ the Captain of his Salvation, and be faithful unto the death, and then receive the Crown of life, through Jesus Christ our Saviour, Amen.

Rom. 5. 12, 18. Gal. 3. 13. 1 Jo. 5. 11. Act. 1. 39. 1 Cor. 12. 12, 13. *Psa.* 44. 3, 4. 2 Cor. 8. 5. *Psal.* 119. 94. Eph. 5. 24. Mat 22. 37. Deu. 10. 20. 21. & 11. 22 & 30. *Psa.* 16. 5. & 37. 4. Tit. 1. 2 & Tit. 2. 13. & 3. 7. 1 Jo. 2. 5, 6, 17 Gal. 5. 24. Mat. 6, 13. *Psa.* 81. 12 Jam. 1. 14. Luk. 1. 71. 1 Cor. 10. 16. 1 Joh. 1. 7. 2 Cor. 6. 14. *Psa.* 1. 1, 2. Joh. 9. 31. Luk. 9. 23 Heb. 2. 10. Rev. 2. 10.

Then

Then use this Exhortation or the like, to the parents.

YOu that have devoted this child to God, end engaged it in covenant to him, must be thankful for so great a mercy to the child, and must be faithful in performing what you have promised on your parts, in instructing and educating this child in the Faith and fear of God, that he may own and perform the covenant now made, and receive all the blessings which God hath promised. Hear what God hath made your duty, *Ephes.* 6 4. Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord, *Prov.* 22. 6. Train up a child in the way he should go, and when he is old he will not depart from it. *Prov.* 29. 15. The Rod and Reproof give wisdom, but a child left to himself bringeth his mother to shame. *Deut.* 6. 5, 6, 7. Thou shalt love thy Lord thy God with all thy heart, and with all thy soul, and with all thy might, and these words which I command thee this day, shal be in thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in the house, and when thou walkest by the way, and when thou liest down, and when thou risest up. *Joshuah* saith, *Josh.* 24. 15. As for me and my house, we will serve the Lord. And *Paul* saith of *Timothy*, 2 *Tim.* 3. 15. From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through Faith which is in Christ Jesus.

Then say to the people thus, or to this sense.

YOu have heard Beloved, how great a dignity we were advanced to in our baptism, to how great duty we are all engaged. O search & try whether you have kept or broken the covenant which you made, and have lived according to the dignity of your calling. And if any of you be Atheists, Unbelievers, or Ungodly, and love not God above all, and neglect Christ and his Salvation, and are yet unsatisfied, and live after the Flesh, the Devil, and the World, which you here renounced; As you love your souls, bewail your perfidious Covenant-breaking with God. Trust not the water of Baptism alone; if you are not born again of the Spirit also, you cannot enter into the Kingdom of God, *John* 3. 5, 6. Baptism will not save you, if you have not the answer of a good conscience unto God

God, 1 *Pet.* 3. 21. If any man have not the Spirit of Christ, the same is none of his, *Rom.* 8. 9. Much lesse those wretches that hate Sanctification, and despise and scorn a holy life, when they were by Baptism engaged to the Holy Ghost the Sanctifier: can you think to be saved by the covenant, which you keep not? O no! your perfidiousnesse aggravateth your sin and misery, *Eccles.* 5. 4, 5. When thou vowest a vow to God, defer not to pay it, for he hath no pleasure in Fools: Pay that which thou hast vowed; better it is that thou shouldst not vow, than that thou shouldest vow and not pay. O bless the Lord, that it is a covenant of such Grace which is tendred to you, that yet upon true Repentance and conversion, even your covenant-breaking shall be forgiven; And therefore penitently cast down your selves before the Lord, and beleevingly cast your selves on Christ, and yeeld to the teachings, and sanctifying operations of the Holy Ghost, yet know the day of your Visitation, and forsake the Flesh, the Devil, and the world, and turn to God with all your hearts, and give up your selves intirely to your Creator, Redeemer, and Sanctifier, and he will have mercy upon you, and will abundantly pardon you. But if you still live after the Flesh, you shall die: And if you continue to neglect this great Salvation, there remaineth no more Sacrifice for sin, but a certain fearful looking for of Judgement, and Fire, which shall devour the Adversaries.

Let no children be privately baptized, nor any Minister forced to baptize them any where, besides in the Publick Assembly, unless upon some special weighty cause, if there be occasion for baptizing the Adult, let the Minister accordingly sute his expressions.

Of Catechizing, and the Approbation of those that are to be admitted to the Lords Supper.

SEEing none can be saved at years of discretion, that do not actually beleeve, and personally give up themselves in Covenant to God the Father, Son, and Holy Ghost; Therefore as Pa-

rents must do their parts, so Ministers must catechize the Ignorant, and Diligently labour to cause them both to learn the Form of wholsome words (even the Lords Prayer, and the ten Commandements, and some brief, yet full and sound Catechism) and to understand the meaning of them, and to engage their hearts into the love of God, and a holy Obedience to his Laws.

To this end let the Minister either every Lordy Day, before the Evening Prayers, or at some convenient hour, or on some other day of the week, as oft as he can, examine publickly such as are not admitted to the Lords Supper, and take an account of their learning, and understanding the Creed, the ten Commandements, the Lords Prayer, and the Catechism. And let him by questioning and explication, help them to understand them; And let such of the several Families of the Parish come in their turns when they are called by the Minister to be thus catechized. Also let the Minister either go to their houses, or rather appoint the persons aforesaid in their courses at a certain hour and place (in the Church or any other fit place) to come to him for personal Instructions, where he may confer with those that are unmeet to be catechized Publickly, or unwilling to submit to it, and there with humble, prudent, serious Instruction and Exhortation, let him indeavour to acquaint them with the substance of Christian-Faith, and Duty, and to help them to make sure their calling and Election, and to prepare for Death and Judgement, and exhort them to love, and to good works, and warn them lest they be hardened through the deceitfulnesse of sin. But let him not in publick or private meddle with Impertinencies, or spend the time about smaller matters, or singular Opinions, nor sift people to know things unfit, or unnecessary to be disclosed, nor meddle with matters that do not concern him, as a Minister, to enquire after; But help them to learn, and understand, and practise the Christian Religion expressed in the Catechism.

The Catechism.

See the *Rubrick* for Catechism, & Confirmation in the Common Prayer, & also His Majesties Declaration concerning Ecclesiastical Affairs.

LEt none be admitted by the Minister to the Sacrament of the Lords Supper, till they have at years of discretion understood the meaning of their Baptismal covenant, & with their own mouths, and their own consent openly before the Church, ratified and confirmed, and also promised, that by the Grace of God they will ever-

exermore endeavour themselves faithfully to observe; and keep such things as by their own mouth and confession they have assented to; And so being instructed in the Christian Religion, do openly make a credible Profession of their own Faith, and promise to bee obedient to the Will of God.

A Profession is credible, when it is made understandingly, seriously, voluntarily, deliberately, and not nullified by contradiction in Word or Deed. And that Profession is incredible, that is made ignorantly, ludicrously, forcedly, rashly, or that is nullified by verbal or practical contradiction. And it must bee practise first, that must make words credible, when the person by perfidi usnes hath forfeited his Credit. It is not private persons onely, but the Pastors of the Church that must approve of this Profession. Therefore before any are admitted to the Lords Supper, they shall give a good account of their Knowledge, Faith, and Christian Conversation, conformable thereunto unto the Pastors of their respective Congregations, or else shall produce a certificate, that they have been approved or admitted to the Lords Supper in another Congregation, of which they were members, and that by an allowed Minister, upon such approved Professions as aforesaid.

If the person bee able and willing, let him before the Congregation give the aforesaid account at large of his Knowledge, Faith and Obedience; But if through backwardnes or disability for publick speech, hee shall refuse it, let him make the same Profession privately to the Minister, and own it in the Assembly, when the Minister shall declare it, and ask him whether hee owns it; But unless it bee in case of some extraordinary natural Imperfection, and disability of utterance, let him at least openly recite the Creed, and profes his consent to the covenant with God the Father, Son, and Holy Ghost.

Let the Minister of every Parish keep a double Register; one of the Names of all that are there baptized, another of the Names of all that are approved upon their aforesaid credible Profession, and so admitted into the number of Communicants, or that have a certificate of such Approbation regularly, elsewhere performed.

And if Confirmation bee continued, let His Majesties Declaration bee observed, requiring [That Confirmation be rightly and solemnly performed by the Information, and with the consent of the Minister of the place.]

Let no Minister be inforced to admit any himself to the Lords

Supper, who hath been clancularly and irregularly approved.

Thoſe that after this Approbation, prove ſcandalous offenders, ſhall not by the Miniſter be ſuffered to partake of the Lords Table, untill they have openly declared themſelves to have truly repented, and amended their former naughty lives.

Of the Celebration of Matrimony.

BEfore the Solemnizing of Marriage between any Perſons, their purpoſe of marriage ſhall be publiſhed by the Miniſter, three ſeverall Lords daies in the Congregation, at the place or places of their moſt uſual abode reſpectively. And of this Publication, the Miniſter who is to joyn them in marriage ſhall have ſufficient Teſtimony before he proceed to Solemnize the Marriage; The Parents conſent being firſt ſufficiently made known.

At the Celebration the Miniſter ſhall either by a Sermon, or other Exhortation, open to them the Inſtitution, Ends, and Uſe of Marriage, with the conjugal Duties which they are faithfully to perform to each other. And ſhall demand of them whether it be their deſire and purpoſe to be joyned together in the Bond of the Marriage-Covenant, and if they anſwer affirmatively, he ſhall ſay to them.

I require and charge you as you will anſwer at the dreadful day of Judgement (when the ſecrets of all hearts ſhall be diſcloſed) that if either of you do know any Impediments by Precontract or otherwiſe, why you may not lawfully be joyned together in marriage, you diſcover it and proceed not.

If no Impediment be diſcovered by them or others, he ſhall Proceed and Pray.

Gen. 2. 18. & 1. 27. Mal 2. 15. 1 Cor. 7. 14. 9. Act. 13. 4. Luk. 1. 6.

MOſt merciful Father, who haſt ordained Marriage for mutual helpe, and for the increaſe of mankinde, with a legitimate Iſſue, and of the Church with a Holy ſeed; and for prevention of uncleanneſſe: Bleſs thy own Ordinance to theſe perſons, that

that entring this state of Marriage in thy fear, they may there intirely devote themselves unto thée, and be faithfull in all conjugall Affections, and duties unto each other [and if thou bless them with children] let them be devoted unto thée, and accepted as thine own, and blessed with thy grace, and educated in thy fear. Subdue those corruptions that would make their lives unholy or uncomfortable, and deliver them from temptations to impiety, worldlinesse, unquietnesse, discontent, or disaffection to each other, or to any unfaithfulnesse to thée, or to each other; make them meet helps to each other in thy fear, and in the lawfull managing of the affairs of this World. Let them not hinder, but provoke one another to love, and to good works, and foreseeing the day of their separation by death, let them spend their dates in a holy preparation; and live here together as the heirs of life, that must rejoyce at the great marriage day of the Lamb, and live for ever with Christ and all the holy Angels and Saints in the presence of thy glory, Amen.

If they be young, it may be said, Bless them with Children, and let them be devoted, &c.

Eph. 5.22,&c. Mal.2.15,16. Psal. 127.3. Mat.19.13,14. Deut.29.11,12. Ezek. 16. 1. Pro. 20.7 Eph. 6.4. 1 Pet 3.1, 7. 1 Tim.3.1.. & 5. 13, 14. 1 Cor.7. 5,19. Gen.2.18. Pro. 5.18. Heb.10. 16.1 Cor.7.19. Luk. 12. 40. 1 Pet. 3. 7. Rev. 19. 7. Joh. 14. 24.

The Woman if she be under Parents or Governours, being by one of them, or some deputed by them given to be married, the Man with his Right-hand shall take the Woman by the Right-hand, and shall say.

I A. doe take thée B. to be my Married Wife, and doe promise and covenant in the presence of God, and before this Congregation to be a loving and faithfull Husband to thée, till God shall separate us by death.

Then the Woman shall take the Man by the Right-hand with her Right-hand, and say,

I B. doe take thée A. to be my married Husband and I doe promise and covenant in the presence of God, and before this Congregation to be a loving, obedient, and faithfull Wife unto thée, till God shall separate us by death.

Then let the Minister say.

These two persons A. and B. being lawfully married according

ing to Gods Ordinance, I do pronounce them Husband and Wife. And those, whom God hath conjoyned, let no man put asunder.

Next he may read the duty of Husbands and Wives out of *Eph.* 5.2. *Col.*4.2. 1 *Pet.*3. & *Psalm* 128. or some other pertinent Psalm may be said or sung; And let the Minister exhort them to their severall duties, and then pray.

Gen.28.3. Tit. 1.15. 1 Tim.4. 5. 1 Cor.10.31. 1 Thes.3.12. Eph. 5. 25. Gal.5.22. Rom.8.1.13. Gal. 6. 8.

MOst mercifull Father, let thy blessing rest upon these Persons, now joyned in lawfull Marriage, sanctifie them and their conversations, their Families, Estates, and Affairs, unto thy glory. Furnish them with love to thee, and to each other, with meeknes, patience, and contentednes. Let them not live unto the flesh, but unto the spirit, that of the spirit they may reap everlasting life, through Jesus Christ our Lord and Saviour, Amen.

Then let him conclude with a Benediction.

GOd Almighty, the Creator, Redeemer, and Sanctifier, bless you in your Souls and Bodies, Families and Affairs, and preserve you to his heavenly Kingdom, Amen.

The Visitation of the Sick, and their Communion.

THe Visitation of the sick being a private duty, and no part of the publick Liturgy of the Church, and the case of the sick being so exceeding various, as to soul and body, and it being requisite that Ministers be able to suit their Exhortations and prayers to the condition of the sick, let the words of such Exhortations and Prayers be left to their prudence.

So urgent is the necessity of the sick, and so seasonable and advantagious the opportunity, that Ministers may not negligently over-

over-pass them, but in love and tenderness instruct them according to their severall conditions; Endeavouring the conversion of the ungodly, the strengthening of the weak, and comforting such as need consolation, directing them how to improve their afflictions, and helping them to be sensible of the evil of sin, the negligences and miscarriages of their lives, the vanity of the world, their necessity of a Saviour, the sufficiency of Christ; the certainty and excellency of the Everlasting glory. Exhorting them to repentance and to faith in Christ, and to set their affections on the things above; and (if they are penitent believers) comfortably to hope for the Kingdom which God hath promised to them that love him, committing their souls to their Redeemer, and quietly resting in the will, and love, and promises of God; Resolving if God shall recover them to health, to redeem the time, and live the rest of their lives unto his glory. And being willing, if it be their appointed time, to depart and be with Christ; and they must be exhorted to forgive such as have wronged them, and to be reconciled to those with whom they have been at variance; and to make a pious, just, and charitable disposal of their worldly Estates.

The Order for Solemnizing the Burial of the Dead.

IT is agreeable to nature and Religion, that the Buriall of Christians be solemly and decently performed, as to the cases; Whether the Corps shall be carried first into the Church, that is to be buried in the Church-yard? and whether it shall be buried before the Sermon, Reading, or Prayer, or after, or in the midst of the reading? or whether any Prayer shall be made at the grave, for the living, Let no Christians uncharitably judge one another about these things; let no people keep up groundless usages, that being suspicious, grieve their Minister and offend their brethren. Let no Minister that scrupleth the satisfying of peoples ungrounded desires in such things, be forced to do it against

gainst his conscience; and let Ministers that doe use these Customes or Ceremonies, have liberty, when they suspect that the people desire them upon some Error to professe against that Error, and teach the people better.

Whether the Minister come with the company that brings the Corps from the house; or whether he meet them, or receive them at the burial place, is to be left to his own discretion. But while he is with them, let him gravely discourse of mans mortality, and the usefull truths and duties thence to be inferred: And either at the Grave, or in the Reading-place, or Pulpit, by way of Sermon, according to his discretion. Let him (at least if it be desired) instruct and exhort the people concerning death, and the life to come, and their necessary preparation. Seeing the spectacle of Mortality, and the season of mourning, doe tend to prepare men for a sober considerate entertainment of such instuctions, and he may read such Scriptures as may mind them of Death, Resurrection, and Eternal life. as 1 *Cor.* 15, or from *vers.* 10. to the end: And *Job* 1. 21. & 19. 25, 26. John 11 25, 26. & 5. 28, 29. And his Prayer shall be suited to the occasion.

When ever the Rain, Snow or coldnes of the season, make it unhealthfull to the Minister or people to stand out of doors, at least then, let the Reading, Exhortation, and Prayers be used within the Church.

Of Extraordinary Daies of Humiliation, and thanksgiving, and Anniversary Festivals.

When great afflictions lye upon the Church, or any special part or members of it, or when any great sins have been committed among them, it is meet that in publick, by fasting & prayer, we humble our selves before the Lord, for the averting of his dis-

displeasure; and on such occasions it is the Pastors duty to confess his own, and the peoples sins, with penitence, and tenderness of heart; and by his Doctrine and Exhortation, to endeavour effectually to bring the people to the sight and sense of their sin, and the deserts of it; and to a firm Resolution of better obedience for the time to come, being importunate with God in Prayer for pardon and renewed grace.

Upon the receipt of great and extraordinary Mercies, the Church (having opportunity) is to Assemble for publick Thanksgiving unto God, and the Minister to stir up the people to a lively sense of the greatness of those Mercies, and joyfully Celebrate the praises of God, the Author of them. And it is not unmeet, in these dayes, to express our joy in Feasting and outward signs of Mirth, provided they be used moderately, spiritually, and in-offensively, and not to gratifie our sensual desires, and that we relieve the Poor in their necessities (which also on Dayes of *Humiliation* and other seasons, we must not forget.) The occasions of such Dayes of *Humiliation* and *Thanksgiving* being so various, as cannot be well suited by any standing Forms, the Minister is to apply himself to the respective Duties, sutable to the particular occasions.

Though it be not unlawful or unmeet to keep Aniversary Commemoration by *Festivals*, of some great and notable Mercies, to the Church or State, the memory whereof should be transmitted to posterity; nor to give any persons their due Honour, who have been the Instrumeuts thereof; yet because the *Festivals* of the Churches Institution now observed, are much abused, and many sober Godly persons, Ministers, and others, are unsatisfied of the Lawfulness of the Celebrating them as Holy Dayes; let the Abuse be restrained, and let not the Religious observation of those Dayes by publick Worship, be forced upon any that are thus unsatisfied; provided they forbear all offensive behaviour thereupon.

Of Prayer and Thanksgiving, for particular Members of the Church.

BEsides the Petitions that are put up for all in such distresses, in the *General Prayer*, it is meet that Persons in dangerous sickness, or other great Affliction of Body or Mind; And Women that are near the time of Child-bearing, when they desire it, shall be par-

ticularly recomended to God in the publick Prayers of the Church. Because all the Members constitute one Body, and must have the same Care one for another, as suffering all with one that suffereth; and rejoycing all with one that is honoured. And the effectual fervent Prayer of the Righteous, especially of the whole Congregation, availeth much with God. But because diseases, distresses, and grief of Mind, are so various, that no Forms that are Particular can suit them all: And because every Minister should be able to suit his Prayers to such various Necessities of the people; We desire, That it may be left to his Discretion, to Pray for such according to their several Cases, before or after Sermon. But we desire, that except in case of sudden necessity, they may send in their Bills of Request to him the Night before, that he may consider of their cases, and may publish only such, and in such Expressions, as *in* prudence he shall judge meet for the Ears of the Assembly.

In the more ordinary Cases of persons in sickness, danger, and distress, and that are delivered from them, these following Prayers may be used, or such like.

A Prayer for the Sick, that is in hopes of Recovery.

Num.32.23. Luk.13,41. Lam.3,22. Ezra.9:13. Lam.3:32. 33. Isa.57:15:16. 17. Psal.25:18 & 6:1. & 38,9. & 6:2,3,5. & 78.39. Iob 13:25. Psal.15:7:18. & 1:6,3. Isa. 38:16:19. Psal.119:155 Luke 4:39 Isa.38.21. Ps. 50:15. Iob 10, 2. Psa.139.23. Lam3.40. Psa 119:71.

MOst merciful Father, Though our Sin doth find us out, and we are justly afflicted for our Transgressions, yet are we not consumed in thy wrath, but thou punishest us less than our Iniquities do deserve, though thou causest Grief, yet wilt thou have compassion according to the multitude of thy mercies, for thou dost not willingly afflict and grieve the children of men: Thou revivest the spirit of the humble and the heart of the contrite ones, for thou wilt not contend for ever, neither wilt thou be always wrath, for the spirit would fail before thee, and the soul which thou hast made. Look down in tender mercy on the affliction of this thy servant: O Lord rebuke him not in thy wrath, neither chasten him in thy hot displeasure. All his desire is before thee, and his groaning is not hid from thee; Have mercy upon him O Lord for he is weak, O Lord heal him, whose bones and soul is vexed. In death there is no remembrance of thee, In the grave who shall give thee thanks. Remember that we are but flesh, a wind that passeth away and cometh not again, wilt thou break a leaf driven to and fro, and wilt thou pursue the dry stubble? Remember not the Iniquities of his youth, or his transgressions: look upon his affliction, and his pain, and forgive all his sins. Though the sorrows of death do compass him about, yet if it be for thy glory and his good recover him, and let him live and praise thy name. Rebuke his sickness, direct unto such means as thou wilt bless. In the time of his trouble we call upon thee, do thou deliver him, and let him glorifie thee, however shew him the sin that doth offend thee, let him search and try his ways, and confess and turn

turn from his Iniquity, and let it be good for him that he was afflicted. Let this be the fruit of it to purge and take away his sin, that being chastened of the Lord, he may not be condemned with the World. and though chastisement for the present, seemeth not to be joyous, but grievous, yet afterwards let it yield the peaceable fruit of Righteousness to this thy Servant, that is exercised therein. In the mean time O Lord be thou his Portion who art good to the Soul that seeketh thee, and waiteth for thee. Let him patiently and silently bear thy yoak, let him hope and quietly wait for thy salvation: Considering that thou wilt not cast off for ever, that thy anger is but for a moment, but in thy favour is Life. Weeping may endure for a night, but joy cometh in the morning: and that whom thou lovest, thou chastenest, and scourgest every son whom thou receivest; and that if he indure chastening thou dealest with him as a Son. If he be recovered, let him devote himself entirely to thy glory: That when thou hast put off his sackcloath and mourning, and girded him with gladness, he may speak thy praise, and give thee thanks. If he receive the sentence of death in himself, let it cause him to trust in thee that raisest the dead, knowing that as thou didst raise up the Lord Jesus, thou wilt raise him up also by Jesus: Therefore suffer not his hope to faint, but though his outward man perish, yet let his inward man be renewed from day to day, and let him live by faith and look at the things which are not seen, even at the exceeding eternal weight of glory; Let him be found in Christ, not having his own Righteousness, but that which is of God by faith. Restrain the tempter, and deliver thy servant from the sinful fears of death, by Christ, who through death, destroyed the Devil that had the power of death; that he may find that death hath lost his sting, and Triumph over it by Faith in him, through whom we are made more than Conquerors. That by faith and love, his soul may now ascend with Christ, that ascended unto his Father and our Father, and to his God and our God, and is gone to prepare a place for us, and hath promised that where he is, there his servants shall be also; That they may behold the glory which thou hast given him. Magnifie thy self in his body whether by life or death, and safely bring him into thy glorious presence where is fulness of Joy, and everlasting pleasures, through Jesus Christ our Life and Righteousness. Amen.

67 Isa: 27: 9. 1 Cor. 11: 32. Heb: 12: 11. Lam 3: 24, 25, 26, 27, 31. Psa: 30: 5. Heb: 12: 6: 7 Isa: 38, 19, 20. Psa: 116: 9: 12 &c. Psa: 30: 11 12: 2 Cor: 1: 9 & 4: 16: & 5: 8: Heb: 10: 38: Cor: 4: 14, 18

17 Phil. 3, 6: 1 Cor: 10: 13: Heb, 2, 14. 1 Cor. 15. 55. Rom: 8: 37: Col: 3: 1: Ioh 29: 17: & 14: 2, 3. & 27: 26: Phil: 1: 2: Psal: 19: 11: 1 Tim. 2: 14: Gen: 3: 16:

A Prayer for Women drawing neer the time of Child-bearing.

MOst merciful Father, who hast justly Sentenced Women, that was first in the Transgression, to great and multiplyed sorrows, and particularly in sorrow to bring forth childrin; yet grantest preservation and relief, for the propagation of Man-kind. Be merciful to this thy servant, be near her with thy present help, in the needful time of trouble, and though in travel she hath sorrow, give her strength to bring forth. Being delivered, let her remember no more the Anguish, for joy that a child is born into the World. Bless her in the fruit of her body, and being safely delivered, let her return thee hearty thanks, and devote it and the rest of her life to thy service, through Jesus Christ our Saviour, Amen

1 Tim: 1: 15: Psal: 46: 1: Isa: 37: 3: Ioh: 16: 12: Deut: 28, 4: 1 Cor: 1, 10: 11 1 Sam: 1: & 1: 28:

A Thanksgiving for those that are restored, from Dangerous Sickness.

Psa:30.2:&3 4:&:65.20: & 30.3: & 103.3,4: Psa:38.13:12: Psa.26:3,13: Psal 103.4: Psa:38.11:psa 73.psa.31. 5,& 106.23 & 32.6,7: & 73.26: & 73,1: & 34.19. & 73.19.23. Psa.60.11. & 46. 1 Psa.116.1,12. 15,13,14. Isa.8 20: 1 Cor.6.20. Luke 1.29. Cor.1.30.

WE thank thee O Most Gracious God, that thou hast heard us when we cryed unto thee, for thy servant in his weakness & distress, that thou hast not turned away our Prayer, nor thy mercy from him, we cryed to thee and thou hast delivered and healed him, thou hast brought him from the grave, thou hast kept him alive, that he should not go down into the Pit, thou hast forgiven his iniquity, and healed his diseases, thou hast redeemed his life from destruction, and hast crowned him with loving kindness, and tender mercies, thou hast not deprived him of the residue of his years, thou hast repented thee of the Evil. His Age is not departed; Thou hast renewed his youth, and given him to see man, with the Inhabitants of the World, and to see the goodness of the Lord, in the land of the living, day and night thy hand was heavy upon him, but thou hast turned away thy wrath, and hast forgiven the iniquity of his sin, for this every one that is godly shall pray unto thee in a time of trouble, thou art a hiding place, thou preservest us from trouble, when our flesh and our heart faileth us, thou art the strength of our heart, and our Portion for ever; indeed Lord thou art good unto thine Israel: Even to such as are clean of heart, many are the afflictions of the Righteous, but thou deliverest them out of all: Though all the day long they be afflicted, and chastened every morning, yet are they continually with thee: Thou holdest them by the right hand, thou art a present help in trouble, When all the help of man is vain. Let thy servant love thee, because thou hast heard his voice and supplication, Let him offer unto thee, the sacrifice of thanksgiving, and pay his vows to the most high and take the Cup of salvation, and call upon thee all his dales, let him be wholly devoted to thy praise, and glorifie thee in soul and body, as being thine, and seasonably depart in peace unto thy glory: through Jesus Christ our life, and righteousness, Amen.

A Thanksgiving, for the Deliverance of Women, in Child-bearing.

Psa:34,34. Rev.1,18: 1 Sam.2,6. Psa.113,9: & 12.3. & 42,4: & 100,4: & 145,9- 20, 14, 19, De t.28.7. Psa:133: Isa.44.3. Deut.8.11.14.

WE return thee thanks, Most gracious God, that thou hast heard our Prayers for this thy hand-maid; and hast been her help in the time of her necessity, and delivered her from her fears and sorrows, death and life are in thy power, thou killest and thou makest alive, thou bringest down to the grave, and thou bringest up; thou makest the barren to keep house, to be a joyful Mother of Children. We thank thee, that thou hast given thy servant, to see the fruit of her Womb, and that thou hast brought her again to thy holy assembly, to go with the multitude to thy house, and worship thee with the voyce of joy and praise, that she may enter into thy gates with thanksgiving, and into thy court with praise, and we may all be thankful to thee on her behalf, and speak good of thy Name; Thou art good O Lord to all, and thy tender mercies are over all thy works thou preservest them that love thee; thou raisest up them that are bowed down: thou fulfillest the desire of them that fear thee, thou also dost hear

them:

their cry, and save them, command thy blessing yet upon thy servant and her off-spring: Let her not forget thee and thy mercies, but let her devote the life which thou hast given her to thy service, and educate her off-spring as a holy seed, in the nurture and admonition of the Lord, and as thou hast said, that thy curse is in the house of the wicked, but thou blessest the habitation of the just: let her, and her house serve thee, and let holiness to the Lord be written upon all wherewith thou blessest her: Let her make thee her refuge and habitation, give her the ornament of a meek and quiet spirit, which in thy sight is of great price, let her not love the world, nor mind earthly things, but use the World as not abusing of it: Seeing the time is short, and the fashion of this world passeth away, restore her Soul, and lead her in the paths of righteousness, though we must walk through the valley of the shaddow of death, let her fear no evil, let thy goodness and mercy follow her all the dates of her life, and let her dwell for ever in thy Glorious presence, through Jesus Christ our Lord and Saviour, Amen.

Psa. 116. Isa. 33. 2. Mal. 2. 15. 1 Cor. 7. 14 Eph. 6. 4. Deut. 6. 6. Prov. 3. 33. Josh. 14. 15. Zech. 14. 20. 21. Psa. 91. 4. 1 Joh. 2. 5. Phil 3. 18. 1 Cor. 7. 31. 29. 30 Psal. 23. 3. 4, 6 Jude 24.

If the Child be dead, those passages which imply its living must be omitted, and if the Woman be such as the Church hath cause to judge ungodly, the thanksgiving must be in words more agreeable to her condition, if any be used.

Of Pastoral Discipline, Publick Confession, Absolution, and Exclusion from the Holy Communion of the Church.

THe Recital of the Curses are said in the Book of Common-Prayer, to be instead of the godly Discipline of the Primitive Church, till it can be restored again, which is much to be wished, which is the putting of Notorious Sinners to open Penitence: His Majesties Declaration concerning *Ecclesiastical Affairs*, determineth that all publick diligence be used for the Instruction and Reformation of Scandalous Offenders, whom the Minister shall not suffer to partake of the Lords Table, until they have openly declared themselves to have truly Repented and amended their former naughty Lives; provided there be place for due Appeals to Superiour Powers.

And the Law of Christ commandeth, *If thy Brother trespass against thee, go and tell him his faults between him and thee alone: if he shall hear thee, thou hast gained thy Brother: But if he will not hear thee, then take to thee one or two more, that in the mouth of two or three Witnesses, every word may be established: And if he shall neglect to hear them, tell it unto the Church; but if he shall neglect to hear the Church*

Church, let him be unto thee as a Heathen man, or a Publican, Mat. 18. 15, 16, 17. And it is the Office of the Pastors of the several Congregations, not only to Teach the people in General, and guide them in the Celebration of the publick Worship, but also to oversee them, and watch over each Member of their Flock particularly, to preserve them from Errors, Heresies, Divisions, and other Sins; defending the Truth, confuting Gain-sayers, and Seducers; instructing the Ignorant, exciting the Negligent, encouraging the Despondent, comforting the Afflicted, confirming the Weak, rebuking and admonishing the Disorderly and Scandalous, and directing all according to their needs in the matters of their Salvation; and the people in such needs, should have ordinary recourse to them, as the Officers of Christ, for guidance, and resolution of their doubts, and for assistance in making their Salvation sure; and in proving, maintaining, or restoring the peace of their Consciences, and spiritual comfort.

If therefore any Member of the Church be a scandalous sinner, and the Crime be either notorious or fully proved, let the Pastor admonish him, and set before him the particular command of God which he transgresseth, the supream Authority of God which he despiseth, the Promises and Mercies, which he treadeth under foot, and the Curse and dreadful Condemnation, which he draweth upon himself; let this be done with great compassion and tender love to the offenders Soul, and with gravity, reverent, and serious importunity, as beseemeth men imployed on the behalf of God, for the saving of a Soul; and yet with judgment, and cautelous prudence, not taking that for sin which is no sin; nor that for a gross and scandalous sin, which is but an ordinary humane frailty, nor dealing as unreverently with a Superiour as with an Inferiour; nor making that publick, which should be concealed, nor reproving before others, when it should be done more secretly; nor speaking unseasonably, to those, who through drink or passion are incapable of the benefit, nor yet offending by bashfulness, or the fear of man, or luke-warmness, negligence, or slighting over great offences, on the other extream.

Prudence also requireth them to be cautelous of over-medling, where the Magistrates honour, or concernment, or the Churches unity, or peace, or the reputation of others, or the interest of their Ministry requireth them to forbear.

These Cautions observed, If the scandalous Offenders continue impeni-

impenitent, or unreformed, after due Admonition and patience, let the Pastor in the Congregation, when he is present, rebuke him before all, that the Church may sufficiently disown the Crime, and others may see the odiousness and danger of the sin. But let this also be with the love, and seriousness, and prudence, before mentioned.

If the Offender in Obstinacy will not be there, the Pastor may open the Crime before the Congregation; And Present or Absent (in case he remain impenitent) if the case will bear so long delay, it is convenient, that the Pastor publickly Pray for his Conviction, and Repentance, that he may be Saved.

And this he may do one, or two, or three, or more Dayes, as the nature of the case, and prudence shall direct him.

If during these means for his Recovery (after the proof of the Crime) there be a Communion of the Church in the Lord's Supper, Let the Pastor require him to forbear, and not suffer him to partake of the Lord's Table.

If yet the Offender remain impenitent, let the Pastor openly declare him unmeet for the Communion of the Church, and require him to abstain from it, and require the Church to avoid Communion with him. And let him bind him by the Denounciations of the threatnings of God, against the impenitent.

But before this is done, let no necessary Consultation, with other Pastors, or Concurrence, of the Church be neglected; And after let there be place for due Appeals, and let Ministers consent to give account when they are accused of Mal-administration.

But is after private Admonition (while the offence is such, as requireth not publick confession) the Sinner be penitent, let the Minister privately apply to his Consolation the Promises of the Gospel, with such cautelous prudence as is most suitable to his condition.

And if he repent not till after publick Admonition, or that the scandal be so great and notorious, as that a publick confession is necessary, let him at a seasonable time appointed by the Pastor, with remorse of conscience, and true contrition, confess his sin before the Congregation, and heartily lament it, and clear the honour of his Christian profession, which he had stained, & crave the prayers of the Church to God for pardon, and reconciliation through Christ, and also crave the Ministerial Absolution and restauration, to the Communion of the Church, and profess his resolution to do so no more; but to live in new obedience to God, desiring also their prayers for Corroborating and preserving grace. It

It is only a credible profession of repentance, that is to be accepted by the Church.

The foregoing Cautions must be carefully observed in such confessions, that they be not made to the injuring of the Magistrate, or of the Church, or of the reputation of others, or of the Life, Estate, or Liberty of the offender, or to any other shame than is necessary to the manifesting of his repentance, and the clearing of his Profession, and the Righting of any that he hath wronged, and the honour, and preservation of the Church.

When he hath made a credible profession of repentance, It is the Pastors duty, Ministerially to declare him pardoned by Christ, but in conditional terms [If his repentance be sincere] And to absolve from the censure of non-Communion with the Church, if he was under such a censure before his penitence, and to declare him meet for their Communion, and to encourage him to come, and require the Church to entertain him into their Communion with gladness, and not upbraid him with his fall, but rejoyce in his recovery, and endeavour his confirmation and preservation for the the time to come: And it is his duty accordingly to admit him to Communion, and theirs, to have loving Communion with him: All which the penitent person, must beleevingly, lovingly, and joyfully receive. But if any, by Notorious perfidiousness, or frequent Covenant breaking have forfeited the Credit of their words, or have long continued in the sin which they do confess, so that their forsaking it hath no proofe; The Church then must have testimony of the Actual Reformation of such as these, before they may take their Professions and promises as credible; Yet here the difference of persons and offences is so great; that this is to be much left to the Prudence of Pastors, that are present, and acquainted with the persons, and Circumstances of the Case. In the transacting of all this, these following Forms, to be varied as the variety of Cases do require, may be made use of.

A Form of Publick Admonition to the Impenitent.

The sin may be named and aggravated when it is Convenient.

A. B. you are convict of gross and scandalous sin, you have been admonished and intreated, to repent. The promises of mercies to the Penitent; and the threatnings of God against the Impenitent, have not been concealed from you; we have waited in hope for your repentance, as having

having Compassion on your soul; and desiring your Salvation; But we must say with grief, you have hitherto disappointed us; We are certain from the Word of God, that you must be penitent, if ever you will be pardoned, and that except you repent, you shall everlastingly perish. *Luke* 13.3,5. *Act.*5.31. *Luke* 12.47. To acquaint you publickly with this, and yet here to offer you mercy from the Lord, is the next duty laid upon us for your recovery. O! blame us not, if knowing the terrors of the Lord, we thus perswade you, & are loath to leave you in the power of Satan, and loath to see you cast out into perdition, and that your blood should be required at our hands, as not having discharged our duty to prevent it.

Be it known unto you therefore, that it is the God of Heaven and Earth, the great, the jealous, and the terrible God, whose Laws you have broken, and whose Authority you dispise; you refuse his Government, who is coming with ten thousands of his Saints, to execute judgment upon all, and to convince al that are ungodly of their ungodly deeds, and speeches, who hath told us that [evil shall not dwell with him.] The Foolish shall not stand in his sight; He hateth all workers of iniquity (*Jude* 14.15, *Psalm* 5.4,5.) *The ungodly shall not stand in Judgment, nor sinners in the Congregation of the Righteous* (Psalm. 1.4,6.) God hath not made his Laws in vain. Though the wicked contemn God, to say in their hearts, he will not require it. (*Psalm.*10.13.) Yet their damnation slumbreth not, they are reserved to the day of judgment, to be punished (2 *Pet.*2.3,9.) And he seeth that their day is coming; (*Psal.*37.13.) If men cut off the lives of those that break their Laws, will God be out-faced by the pride, and stubbornes of sinners? He will not; you shall know he will not: He threatneth not in jest. Who hath hardened himself against him and hath prospered? (*Job.*9.4.) Are you not as chaff and stubble, and is not our God a consuming Fire? (*Psal.*1.4. *Isa.*5.24. *Heb.*12.19.) If Briers and Thorns be set against him in Battel, will he not go through them, and burn them up together? (*Isa.*27.4.) Can your heart endure, or your hands be strong in the day when God shall deal with you? It is the Lord that hath spoken it, and he will do it, *Ezek.* 21.14. What will you do, when you must bear with the pains of Hell from God, that now, can scarce endure to be thus openly and plainly warned of it? If we to please you should be silent and betray you, do you think the God of Heaven, will fear, or flatter you, or be unjust to please a worm. *Do you provoke the Lord to jealousie; are you stronger than he?* (1 Cor. 10. 22.) O man! for

your Souls sake, let not Satan abuse your understanding, and sin befool you; must you not die? And doth not Judgment follow, when all secrets shall be opened, and God will no more intreat you to confess. (*Heb.*9.7. *Matth.* 10. 26.) Behold the Judge standeth at the door; (*Jam.*5 9.) Will sin go then with you for as light a matter as it doth now? Will you then deny it, or will you stand to all the reasonings, or excuses, by which you would now extenuate or cover it? Will you defend it as your Friend, and be angry with Ministers and Reprovers, as your Enemies. Or will you not mourn at last (with weeping and gnashing of teeth) and say, *How have I hated Instruction, and my heart despised Reproof, and have not obeyed the voice of my Teachers, nor inclined mine Ear to them that Instructed me?* (Prov.5. 11,12,13. Mat.13 42.50.) *O that you were wise, that you understood this, and that you would consider your latter end.* (Deut.32.29.) Beleeve Gods wrath before you feel it; be convinced by the Word and Servants of the Lord, before you are confounded by the dreadfulness of his Majesty; yet there is hope, but shortly there will be none, if you now neglect it; yet, if you confess and forsake your sins, you shall have mercy; but if you cover them, you shall not prosper. (Prov.28.13.) *And if being oft reproved, you harden your Neck, you shall suddenly be destroyed, and that without remedy.* (Prov.29.1.) *Be not deceived, God is not mocked; whatsoever you sow, that shall you also reap.* (Gal 6.7.) O man! you know not what it is to deal with an offended, and reveng ng God. Nor what it is to hear Christ say, *Depart from me ye workers of Iniquity, I never knew you, depart from me ye wicked into everl asting fire,* (Matth 7.23. & 25 41.) You know not what it is to be shut out of Heaven, and concluded under utter desparation, and in Hell to look back upon this obstinate Impenitence, and rejecting of the Mercy that would have saved you; and there to have Conscience telling you for ever, what it is that you have done: Did you not know what this is? Could you think a Penitent Confession, and a forsaking your sin, to be a Condition too hard for the preventing of such a doleful state? O No! you know not what a case you are casting your immortal Soul into. The Lord give you Repentance, that you may never know it by experience. To prevent this, is our business with you; We delight not to displease or shame you. But God hath told us, [that if any do err from the truth, and one convert him, let him know, that he which converteth the sinner from the errour of his way, shall save a Soul from death, and shall hide a multitude of sins, *Jam.*5.20.] I do therefore by the command, and in

in the Name of Jesus Christ, Require, and Beseech you, That you do without any more delay, Confess your sins, and heartily bewail them, and beg pardon of them, and Resolve and Promise (by the help of God) to do so no more; And bless God that you have an Advocate with the Father Jesus Christ the Righteous, whose Bloud will cleanse you from your sins, if you penitently Confess them, (1 *Joh.* 1.7,9. & 2.1,2.) and that Mercy may be yet had on so easie terms. If you had any sense of your sin and misery, or any sense of the dishonour done to God, or of the wrong that you have done to others, and of the usefulness of your penitent Confession, and Amendment, to the reparation of all these, you would cast your self in the dust in shame and grief before the Lord, and before the Church: To day therefore, if you will hear his voice, harden not your heart, lest God forsake you, and give you over unto your own hearts lust, to walk in your own counsels, and resolve in his wrath you shall never enter into his rest, (*Psalm.* 95.8 12. & 81.11,12.) And then God, and this Congregation, will be Witnesses that you are warned, and your Bloud will be upon your own Head. But if in Penitent Confession, you fly to Christ, and loath your self for your Iniquities, and heartily forsake them, I have Authority to promise you Free Forgiveness, and that your Iniquity shall not be your Ruine, (*Luk.* 24 4,7. *Ezek.* 18. 30,31,32.)

A Form of Confession, to be made before the Congregation.

I Do confess before God, and this Congregation, that I have greatly Sinned, * I have offended, and dishonoured God, wronged the Church, and the souls of others, I have deserved to be forsaken of the Lord, and cast out of his presence & the Communion of Saints, into desperation, and remediless misery in Hell, I am no more worthy to be called thy Son, or to have a name or place among thy Servants: I do here declare mine Iniquity, and am sorry for my sins; They are gone over my head as a heavy burden, they are too heavy for me, they take hold upon me, I am ashamed, as unworthy to look up towards Heaven, but my hope is in the blood and grace of Christ, who made his life a Sacrifice for sin, & came to seek and save that which was lost; whose grace aboundeth, where sin hath abounded. The Lord be merciful to me a sinner: I humbly beg of the Congregation, that they will earnestly pray, that God will wash me throughly from mine Iniquity, and cleanse me from my sin, that he will forgive them, and blot them out, and hide his face from them, and remember them no more, that he will not cast me away from his presence, nor forsake

Ios. 7, 19. Pro. 28.13. *Psal.* 32 5. Exo. 10, 16. Gal. 1.13. 2 Cor. 15.2. Gen. 4. 6. *Ps.* 51.11. *Mat.* 27 5. Luk. 15.21. Mat. 22,8. *Ps.* 38,18,4,& 10, 12. Luk. 13. 13 1 Tim. 1.1. *He.* 9.26. Luk. 19. 10. Rom. 5.10. Jam 5.16. *Psa.* 51.1,19. Heb. 3.12. *Ps.*

* Here the sin must be named and agravated, when by the Pastor it is judged requisite.

me as I have forsaken him, nor deal with me according to my deserts: but that he will create in me a clean heart, and renew a right spirit in me, and grant me the joy of his Salvation; and I beg pardon of the Church, and all that I have wronged: and resolve by the grace of God to do so no more; but to walk more watchfully as before the Lord, and I desire all that are ungodly, that they think never the worse of the Laws, or Wales, or servants of the Lord, for my misdoings; For if I had been ruled by God, and by his servants, I had never done as I have done? There is nothing in Religion that befriendeth sin, there is nothing so contrary to it, as God and his Holy Laws, which I should have obeyed. Rather let all take warning by me, and avoid temptations, and be not carelesly, & hearken not to the Inclinations, or Reasonings of the flesh, nor trust not their weak and sinful hearts, but live in godly fear, and watchfulness, and keep under the flesh, and keep close to God, and hearken to the faithful Counsel of his servants, and Intreat your Prayers to God, that I may be strengthened by his grace, that I may sin thus no more, least worse befal me.

51.11,27.& 9. & 103. 10. Psa. 51.10,11. 2 Cor. 2 7. 9. John 8.11. Mar. 3.37. Psa. 73.1,15. Eccles. 8.12. 2 Cron, 20.20. Iam. 1.13,14. Psal. 5. 5. 1 Iohn 3. 4. Gal. 6. 1. 1 Cor. 10.11, 12. 2 Sam. 11. 2, Gen: 3: : Mat. 26: 41, 75. Heb. 22.18 1 Cor. 25, 26,27. 2 Cro. 25:16. Eph. 3. 16. John 5:14.

A Form of Prayer for a Sinner Impenitent after Publick Admonition.

MOst Gracious God, according to thy command we have warned this sinner, and told him of thy threatenings and foretold him of thy certain terrible Judgments, that he might fly from the wrath to come, but alas, we perceive not that he repenteth, or relenteth, but hardeneth his heart against repent, as if he were able to contend with thee, and overcome thy power; O let us prevail with thee for grace, that we may prevail with him for Penitent confession and reformation. O pitty a miserable sinner! miserable as that he layeth not to heart his misery, nor pitteth himself. O save him from the Gall of bitterness, and from the bonds of his Iniquity: give him repentance unto life, that he may recover himself out of the snare of the Devil, who is taken captive by him at his will. Give him not up to a blind mind, to a seared conscience, a heart that is past feeling, nor to walk in his own counsels, and after his own lusts; Let him no longer despise the riches of thy goodness, and forbearance and long-suffering, nor with a hard and impenitent heart, treasure up wrath; against the day of wrath and revelation of thy Righteous Judgment, who will render to every man according to his Deeds, even to them that are contentious and obey not the truth, but obey unrighteousness, indignation, and wrath, Tribulation and anguish, upon every soul of man that doth evil. Let him be sure that the Judgment of God is according to truth, against them that commit such things, and let him not think in his impenitency, to escape thy judgment; O suffer him not, when he heareth the threatnings of the word, to bless himself in his heart, and say, I shall have peace, though I walk in the Imaginations of my heart, and add sin to sin, lest thy Anger and Jealousie smoke against him, and thou wilt not spare him, but blot out his name from under Heaven, and all thy curses lye upon him, and thou separate him to

2 Cor 5. 11. Matt 3.7. Prov 29 1. 1 Cor 10. 22. Luke 2 . 24. Act 8. 22. 23. Act 11.18. 2 Ti. 2. 5,26. Iohn 12.40. 1 Tim 4: 2. Eph. 4.19. Pl. 81.12. Rom: 2 4, & 5, 6. 8, 9: 2, 3 Deut 29: 19. 20, 21. Mark 9: 44. Mat. 1:21. Deut; 9:17: 1 Cor; 6 2:

to Evil, even to the Worm that dyeth not, & to the fire that is not quenched. O save him from his sins, from his impenitency, and the pride and stubbornness of his heart; O save him from the everlasting Flames, and from thy Wrath, which he is the more in danger of; because he feeleth not, and feareth not his danger. Let him know how hard it is for him to kick against the pricks, and how woful to strive against his Maker, lay him at thy foot-stool in sackcloath, and ashes, in tears, and lamentation, crying out, Woe unto me that I have sinned, and humbling his soul in true contrition, and loathing himself, and begging thy pardoning and healing grace, and begging the Prayers and Communion of thy Church, and resolving to sin wilfully no more, but to live before thee in uprightness, and obedience all his dayes; O let us prevail with thee for the conversion of this impenitent sinner, and so for the saving of his soul from death, and the hiding, and pardoning of his sins; that he that is lost may be found, and he that is dead may be alive, and the Angels of Heaven, and we thy unworthy servants here on Earth, may rejoyce at his repenting, let us see him restored by thy grace, that we may joyfully receive him into our Communion, and thou mayest receive him at last into thy Heavenly Kingdome, and Satan may be disappointed of his Prey; for thy mercy sake, through Jesus Christ our Lord and only Saviour. Amen.

Luk. 19:41,42 Prov. 28,14: Act 9: 5: Isa 45:9: Joel 2: 1, 2, 3: Lam, 5:16: Psal 51, Lam, 3 20: Luke 22:10. Gal, 6: 1: Luke 15: 27: Ezek 33:14: 16: 2 Ti, 2: 26.

A Form of Rejection from the Communion of the Church.

JEsus Christ, the King and Law-giver of the Church, hath commanded, that [*If a Brother trespass against us, we go and tell him his fault between him and us alone; and if he will not hear us, we shall then take with us one or two more, that in the mouth of two or three witnesses, every word may be established: And if he shall neglect to hear them, that he tell it to the Church; and if he neglect to hear the Church, that he be to us a Heathen man, and a Publican*, Matth. 18 15,16,17] *And that we keep not company* (*if any that is called a Brother, be a Fornicator, or Covetous, or an Idolater, or a Raylor, or a Drunkard, or an Extortioner*) *with such a one, no not to eat*, 1 Cor. 5 11. And that we withdraw our selves from every Brother, that walketh disorderly; and note him, and have no company with him, that he may be ashamed, 2 *Thess.* 3.6, 14. According to these Laws of Christ, we have admonished this offending Brother, who hath greatly sinned against God, and grieved and injured the Church; we have earnestly prayed, and patiently waited for his Repentance, but we have not prevailed. But after all, he continueth impenitent, and will not be perswaded to confess and forsake his sin; We do therefore according to these Laws of Christ, *Declare him unmeet*, for the Communion of the Church, and reject him from it; Requiring him to forbear it, and requiring you

Luk. 19.27. *Mic.* 4.2. *Mat.* 18.15 16. 1 *Cor.* 5.11 *Tit.* 3.10. 2 *Thes.* 3.6, 14,15. 2 *Sam.* 12.1/ *Acts.* 8.22. 2 *Tim.* 2.25 26. 1 *Cor.* 5 13. *Mat.* 18,18.

you to avoid him; and we leave him bound to the Judgement of the Lord, unless his true Repentance shall prevent it.

A Form of Absolution, and Reception of the Penitent.

2 *Sam.* 12.13 2 *Cro.* 33. 12, 13. *Rom.* 10. 15. 1 *Joh.* 2. 1, 2. 1 *Joh.* 1. 9. *Isa.* 55. 6, 7. *Prov.* 28. 13 *Gal.* 6. 1. *Mat.* 18. 18 *Luk.* 15. 2 *Cor.* 2. 7, 10 *Acts.* 13. 38.

THough you have greatly sinned against the Lord, and against his Church, and your own Soul; yet seeing you humble your self before him, and penitently fly to Christ for Mercy, resolving to do so no more: Hear now the glad tydings of Salvation, which I am commanded to Declare unto you? 1 *Joh* 2 1,2. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; And he is the Propitiation for our sins,* 1 Joh. 1. 9. *If we confess our sins, he is faithful to forgive us our sin, and to cleanse us from all unrighteousness.* Isa. 55. 6, 7. *Seek the Lord while he may be found; Call upon him while he is near: Let the Wicked forsake his way, and the Unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.* Prov. 28. 13. *He that covereth his sin shall not prosper, but whoso confesseth and forsaketh them shall have mercy.* Gal. 6. 1. *Brethren, if a man be overtaken in a fault, restore such a one in the spirit of meekness, considering thy self least thou also be tempted.* According to this word of Grace [* I do loose the bonds here laid upon you, and receive you again into the Communion of the Church] requiring them to receive you, and not upbraid you with your sin, but rejoyce in your recovery. And,

* This must be omitted, if the person was not first Rejected.

Acts. 8. 8. *Luk.* 15. 25, 27. *Mat.* 26. 41 *Psal.* 85. 8. 1 *Cor.* 9. 25, 26, 27. *Psal.* 141. 5. 2 *Pet.* 2. 22.

I do declare to you the pardon of all your sins in the Bloud of Christ if your Repentance be sincere. And I Exhort and Charge you, That you Beleevingly and Thankfully accept this Great and unspeakable Mercy; and that you Watch more carefully for the time to come, and avoid Temptations, and subdue the Flesh, and accept Reproofs, and see that you return not to your Vomit, or to wallow again in the Mire, when you are washed; but obey the Spirit, and keep close to God in the means of your preservation.

A Form

A Form of Thanksgiving, and Prayer, for the Restored Penitent.

OMost mercifull Father, VVe thank thee, that thou hast brought us under so gracious a Covenant, as not only to pardon the sins of our unregenerate state, but also upon our Penitent confession, and return, to cleanse us, from all our unrighteousness, and pardon our faults by the blood of Christ, and to restore our souls, and lead us again in the Paths of Righteousness, and command thy Servants to receive us. VVe thank thee that thou hast thus restored this thy Servant, giving him repentance and remission of sin [*and returning him to the Communion, of thy Church] VVe beseech thee comfort him, with the believing Apprehensions of thy forgiveness and reconciliation through Jesus Christ. Restore unto him the joy of thy salvation, and uphold him by thy free spirit, stablish, strengthen, settle him, that with full purpose of heart, he may cleave unto thee, and now thou hast spoken peace to him, he may not return again to Folly, as he nameth the Name of Christ, let him depart from Iniquity, and never more dishonour Thee, thy Church or truth, nor his holy profession, but save him from Temptation, Let him watch and stand fast, and sin no more, least worse befall him. Let him not receive this grace in vain, nor turn it into VVantonness, nor continue in sin, that grace may abound. But let this old man be crucified with Christ, and the Body of sin be destroyed; that henceforth he may no more serve sin, remembring what fruit he had in those things, whereof he is now ashamed, and that the end and wayes of sin is Death, and let us all take warning by the falls of others, and be not high minded but fear; And let him that thinketh he standeth, take heed least he fall. Let us watch and pray that we enter not into Temptation remembring that the flesh is weak; And our Adversary the Devil, walketh about seeking whom he may devour. And let none of us hate our Brother in our hearts, but in any wise rebuke our neighbour, and not suffer sin upon him, and confirm us unto the end, that we may be blameless, in the Day of our Lord Jesus Christ, to whom with thee, O Father, and thy Holy Spirit, the Kingdom, and Power, and Glory for ever. Amen.

* Leave out this if he was not Rejected.

Rom. 3. 25: 1 John. 1: 9. & 2 1, 2. psal. 23. & 103. 3. Mal. 9 2. Rom. 5, 1, 2, 3. psal. 15, 1 2. 1 pet. 5. 10. Act. 11. 23. psal. 85: 1: 2 Tim. 2. 19 Rom. 2, 23: Mat: 6. 13. 1 Cor. 16. 13. John 5. 1, : 2 Cor. 6. 1, Jude 4.

APPENDIX.

A Larger Letany, or General Prayer, to be used at Discretion.

OMost Holy, Blessed, and Glorious Trinity, Father Son, and Holy Ghost, three persons, and one God, Infinite in Power, Wisdom, and Goodness, our Creator, Redeemer, and Sanctifier; our Owner, Governour and Father; hear our Prayers, and have mercy upon us, miserable sinners.

Mat. 28. 19. 1 John 5, 7. 1 Cor. 8 4. 6. 1 Tim. 1. 17. psl 139. 7, 8, 9. & 147. 4. Isa. 40, 17. Neh. 9: 9.

O Lord our Saviour, whose Incarnation, Nativity, Subjection, Fasting, Temptation, Poverty, Reproaches, Agony, and Bloody sweat, Scourging Desertion, Crucifying, Death, and Burial, were all undergone to take away the sins of the world? who being risen, ascended, and glorified, art the great Priest, and Prophet, and King of thy Universal Church, for which thou makest Intercession, which thou doest gather, teach, and guide by thy Spirit word, and Ministers, which thou dost justifie and wilt glorifie with thy self, who wilt come again and raise the Dead and judge the world in righteousness; We beseech thee hear us Miserable sinners: Cast us not out that come unto thee: Make sure to us our Calling, and Election, our unfeigned faith and repentance, that being justified, and made the Sons of God, we may have peace with him as our Reconciled God and Father.

Let our hearts be right with thee our God, and stedfast in thy Covenant, cause us to deny our selves, and give up our selves entirely unto thee, our Creator, Redeemer, and Sanctifier, as being not our own but thine.

Let thy Holy spirit dwell in us, and sanctifie us throughout, that we may be new creatures, and Holy as thou art Holy, let it be in us the spirit of Adoption, and Supplication, and the seal and earnest of our Glorious Inheritance, and let us know that we are thine, and thou abidest in us by the spirit which thou hast given us.

As thy Name O Lord is Holy, and thy glory covereth the Heavens, so let the Earth be filled with thy praises: Let our souls ever Magnifie thee, O Lord! and our Tongues extoll thee. Let us speak of the glorious honour of thy Majesty, of thy Greatness, thy Power, thy glorious Kingdom, thy Wisdome Holiness, Truth and Righteousness, thy Goodness, thy Mercy, and thy wonderous works? Let all Flesh bless thy Holy Name.

Let the desire of our Souls be to thy Name: Cause us to love thee with all our hearts, to fear thee, trust in thee, and to delight in thee, and be satisfied in thee as our Portion, and what ever we do, to do it to thy glory.

Keep us from Inordinate self-love, from Pride, and vain Glory, and self-seeking, and from dishonouring thee, thy Lord, or service in the world.

Let the world acknowledge thee, the Universal King. Give thy Son the Heathen for his Inheritance, and the utmost parts of the Earth for his Possession: Let the Kingdoms of the world become his Kingdoms: Convert the Atheistical, Idolatrous, Infidel, Mahometan, and ungodly Nations of the Earth, that every knee may bow to Christ, and every tongue confess him the King of Kings, and Lord of Lords; To the Glory of God the Father.

Let the Word of thy Kingdom, and Salvation, be preached to all the world, let it have free course and be glorified; and by the Power of thy Spirit, convert many unto Christ, and let him be thy Salvation to the Ends of the Earth. Send forth more Labourers into the Harvest, which is great, and fit them for so great a work: and deliver

Rev. 4 8: & 1<.
Ez. 18.4. Psl. 47.7. & 119.08. & 4,7 9 mal 2 10, Deut 32 6 Luke 11.2.
Act. 7. 9,60. Heb. 2. 11. Phi. 2.7,8,9. Luke 2.51. mat 4 1, 2.2 Cor. 8 9 mat 12 24. Luke 21 44: mat 27.26,28,30. mark 14 50. & 15.34.
1 Cor. 5.3-4. Ioh 21. 29 Heb. 7. & 2 9, & 3 1 & 4,14 Act 3. 21 23 Heb. 7.25 Ioh 12 32, mat. 28.19.20. 1 Cor. 12. Eph. 4. & 5. 26,27. Ioh. 17.4.
1 Thes 4: 14. 1 16. Ioh: 5.22: Act: 17.31: Ioh: 6.3 : 2 Pet: 1.10. 1 Tim. 1.5 Act 5.31. Ioh: 1. 12. Rom. 5.1. 2 Cor. 6.18. Psal. 78.37: mark. 8. 34. 1 Cor. 5.5. 1 Cor. 6.19,20: Rom. 8.9. 1 Thes. 5 23. 1 Cor 5.17. Pet. 1.16 Rom. 8.15. Zech 12.10. Eph. 1. 1 ,14. 1 Ioh 3. 4. Luke 1.49. Hab. 4.3. Luke 1. 46. Psa. 66. 7. & 145,5,6,7,8,11, 12, &c. 21.
Isa. 26.8. Deut. 11. 22. & 10 12, 0,21. Psa. 4. .& 37.4. & 16.5. & 36.5. Cor. 10.31. 2 Tim. 3,4. Phi. 2.3,21. Rom. 2 23,21. mat. 5.16.
Psa. 4: 7. & 1.8, 12. Rev. 11.15. 1 Tim. 2. 1.4. Ioh 1.12,12,31. Phil. 1.19. 1.

kver them from unreasonable and wicked men, that (to fill up their sins) forbid them to speak to the People, that they might be saved.

Matth. 24. 14. 2 Thes. 3. 1. Dan. 12. 3: 1 a 49: 8: matth 6 3 : E h: 6:

Deliver the Churches that are oppressed by Idolaters, Mahometans, or other Infidels and Enemies. Give all thy Servants, Prudence, Patience and Innocency, that suffering as Christians, and not as Evil-Doers, they may not be ashamed, but may glorifie thee and wait for thy Salvation, committing the keeping of their souls unto thee, in hope of a Reward in Heaven.

1 Thes. 3, 2. 1 Thes. 2, 16: Luk 18, 7: Matth. 10 16: Luke 2 : 9 1 Pet 2 : 5: & 3 : 14. 7 & 4 5 16: 9. Micah 7 7 Mat 5: 11 12

Deliver the Church from the Roman Papal Usurpations and Corruptions, dispel the deceits of Heresies, and false Worship, by the light of thy prevailing Truth; Unite all Christians in Christ Jesus, the true and only Universal Head that by the true Christian Catholick Faith and Love, they may grow up in him, and may keep the Unity of the Spirit in the bond of Peace; the strong receiving and bearing the Infirmities of the weak: Heal the divisions that are among Believers; Let nothing be done through strife or vain-glory, but in lowliness of mind; let each esteem other better than himself, and let all men know that we are Christs Disciples, by our fervent love to one another.

Psa: 119: 134 Mat. 15: 9: 13 Rev: 12 & 19 3. John 9. 10. Luke 2 2: 5: 26. 2 Pet 2 Jude 2 Tim 3: 9: Ephes. 4 15 16 & 3 5. Rom 14 1 & 15 1 Jer: 32 39 1 Co 1: 10. Phil: 2: 3: John 13 5.

Let us be heartily and entirely thy Subjects, believing that thou art just, and the Rewarder of them that diligently seek thee, keep us from Atheism, Idolatry, and Disobedience, from Infidelity, Ungodliness, and Sensuality, from Security, Presumption and Despair.

Ephes. 5: 2 4: Rom: 3: 16 Heb 11 5. Ephes 2: 12: 3. 2 Thes: 2 12. Rom. 8. 13. Psa. 19 13 Rom 8 24. Col. 1 10 Heb 8 10. Psal: 40 8 Isa 8: 20 Act 28 32 2 Tim: 3: 15 2 Thes 2 10. John 5: 39. Luk: 24 25 Psal 1 2.

Let us study to please thee in all things: Let thy Law be written in our hearts, and let us delight to do thy Will; Let our Faith and Lives be ruled by thy Word, which is able to make us wise unto Salvation; let us love it, search it, and understand it, and meditate in it day and night.

Let us not please our selves or other men against thee, nor be led by the wisdome or desires of the World and Flesh, nor regard lying vanities, nor through carelesness, rashness, or presumption, offend thee.

Rom: 15 1: 2 Gal 1 10 1 Cor. 3: 19 2 Cor 1: 12: Rom: 8: 13 Joh. 2 8 Psal: 19 1. 12: Rom: 2: 16: Micah. 4 23. Matth: 15: 3: 6, 9: 12.

As all Nations must be judged by thee; let them be ruled by thy Laws, and not make them void by mens traditions, nor Worship thee in vain, teaching for Doctrine the Commandments of men, But whatever thou commandest, let them take heed to doit: Let them add nothing thereto, nor take ought therefrom

Deut. 32.

Let us not take thy holy Name in vain, but use it in truth and reverence. Keep us from all Blasphemy, Perjury Prophane Swearing, from lying before the God of Truth, and from contempt and forgetfulness of thy presence, from false, unworthy, unreverent thoughts or speeches of God, and holy things, and from neglecting, or abusing thy holy Word and Worship.

Exod 20 7 Psal 89. 7: Jer: 4 2. Mat: 15. 19 James. 5: 12 Rev. 22: 15: Jer 5: 22: Act 5 3 & 8: 20 Mal: 1 6, 7 12 & 2: 2 7: 8, 9. Rev. 1 10: Act 20: 7:

Help us to keep holy thy Day, in remembrance of thy blessed Work of our Redemption, and reverently to attend thee in Publick Worship, and obediently to receive thy Word, and fervently to call upon thy Name: and to delight our selves in Thanksgiving, and joyful

1 Cor. 16. 2 Isa 58 13 Heb: 10: 25: 1 Cor: 4: Act: 3 42: 46 Psa: 98 &c. 14 1 Josh: 24 15. Exod: 10. 10.

Praises to thy Holiness in the Communion of thy Saints; and let us carefully see that our households, and all within our Gates do serve thee, and not abuse thy holy Day.

1 Tim: 2: Psa: 2: Ier: 5: 5: 6 Luke: 18: 24: 7 5: 1 Cor 1 26 Luke: 21: 12: Joh: 7: 48: Ezra 4: 12 &c. Rom: 13: 2: 4: Isa 49. 23. 2 Cron 19: 6.

Have mercy on the Kings and Rulers of the Earth, that they may escape the Temptations of worldly Greatness, Honours, and Prosperity, which would captivate them to the flesh, and draw their hearts from thee, and thy Servants; And as they are thy Ministers, and Magistracy is thine Ordinance, sanctifie and dispose them to be Nursing Fathers to thy Church, to own thy Interest, and Rule for thee.

Especially have mercy on thy Servant Charls our King, illuminate and sanctifie him by thy holy Spirit, that above all things he may seek thy Glory the increase of Faith and Obedience to thy Laws, and may rule us as being thy Minister for good, not to be a terrour to good Works, but to Ill; that under him we may lead a quiet and peaceable life in all godliness and honesty.

Kam' 4: 6: 1 King 3. 19. 11. Psal 51: 10: 1 Sam: 10. 9: 2 Kings 18 3: 4: 6 Rom. 13 4 5: 1 Tim: 2: 2.

Pslal: 72: 1 Prov. 8 16. Exod: 18: 17. Job 29 Isa: 1: 17: 23. Luke 1: 51: 52, 53.

Have mercy upon all the Royal Family, the Lords of the Counsel, and all the Nobility, the Judges and Magistrates of these Lands. Cause them to fear thee, and to be Eminent in Pobriety, Righteousness and Godliness, to protect the Innocent, and be a terrour to the wicked, hating Injustice, Covetousness and Pride.

Rom. 13. 1 6: 1 Pet. 2: 13. 1 Tim: 2: 2.

Let every soul be subject to the Higher Powers, and not resist. Let them obey the King, and all that are in Authority under him, not only for wrath, but for conscience sake, as knowing, that they rule by thee, and for thee.

1 Cor. 3: 6: 1 Tim: 5: 17. 2 Tim. 2: 15: Ier: 3: 15: 2 Tim: 4: 2: & 2: 22. & 1. 13: Heb: 13: 17: 1 Pet 5: 1: 2: 3: 4.

Give all the Churches able, holy, faithful Pastors, and cause them laboriously to preach, and rightly to divide the word of truth, to feed thy people with knowledge, and lead them in the way of Faith and Love, of Holiness and Peace, and to watch for their souls as those that must give account; over-seeing & ruling them, not by constraint, but willingly, not for filthy lucre, but of a ready mind, not as being Lords over thy Heritage, but as the Servants of all, and Ensamples to the Flock: That when the chief Pastor shall appear, they may receive a Crown of Glory.

1 Thes. 5 12: 13: Heb: 13. 17 1 Tim 5: 17.

Let the Congregations know those that have the ruling of them, and are over them in the Lord, that labour among them, preaching to them the word of God. Let them submissively, and obediently hear and esteem them very highly in love for their work sake, and account them worthy of double honour.

Ephes. 6. 4: Deut: 6: 6. 7.

Let Parents bring up their children in the Nurture and Admonition of the Lord, diligently teaching them thy word, talking of it when they are in their house, and when they walk by the way, when they lie down, and when they rise up, that they may know their Creator, Redeemer, and Sanctifier in the Dayes of their Youth: And cause Children to hear, love, honour, and obey their Parents, that they may have the blessing of thine especial Promise unto such.

Let Husbands love their wives, and prudently guide them in knowledge

knowledge and holiness; And let Wives love, honour, and obey their Husbands, as meet helpers to them. Eccles: 12:1: Ephes: 5:1. 2, 3.

Let Masters rule their Servants in Holiness, and mercy, remembring they have a Master in Heaven, and let Servants readily, singly, and willingly be obedient, and do service to their Masters, as to the Lord; from him expecting their reward. Ephes: 5:25: 22. 1 Pet 3: 1 7. Gen: 2: 22: Eph 6. 9. 5.

Keep us from Murder, Violence and all injury to our neighbours life, or health, from malice, cursing, reviling, and unadvised Anger: Let us not resist evil with evil, but forbear one another, and not give place to wrath. 1 Joh: 3 15: Luk: 3: 14. 2 Cor: 7: 2. Mat. 5. 22: 39 Rom. 12: 17. Eph: 4 2. Rom: 12: 19.

Keep us from Adultery, Fornication and all uncleanness, and the occasions and appearances thereof. Let us take care as becometh saints, that they be not immodestly named among us; and that no Corrupt Communication, proceed out of our Mouths, keep us from Chambering and wantonness, from lustfull thoughts, and all immodest attire behaviour, looks, and actions. Mat: 5 27: 28. 1 Cor 6 9. Rom. 13: 13 Thes. 5: 22: Eph 5 3: & 4: 29. 1 Pet: 3: 3: Job 31: 1.

Keep us from Theft, and Oppression, and any way wronging our Neighbours in his Property and Estate Eph: 4: 28 Psal: 62: 10. & 73, 8. 1 Thes: 4: 6.

Keep us from False witness-bearing, lying, and deceiving from slandering, backbiting, unjust, uncharitable censuring or reproaching, from all perverting of Justice, and wronging the reputation of our Neighbours, and from all consent or desire of such wrongs. Pro: 19: 5: & 12 17. & 10. 18. Mat: 7: 1, 2. Psal: 15: 3. & 8: 2. Lev: 19 17. Pro. 23:

Keep us from Envy, and from coveting any thing that is our Neighbours, to his wrong, and from seeking our own, or drawing to our selves, to the Injury of his welfare; but let us love our Neighbours, as our selves, and do to others as we would they should do to us. Gal: 5 21, 26: Exod: 20: 17. Phil: 2: 3. Mat: 22: 39. & 7: 12.

Teach us to love Christ and his holy Image in his Members, with a dear and special love and to love our Enemies, and pray for them that hate and persecute us, and to do good to all as we are able, but Especially to them of the Houshold of faith. Mat: 5. 40. 1 Pet: 3 2: Mat: 5: 44, 45, 46: Gal: 6: 10.

Cause us with patience, to submit to all the Disposals of thy will, and wait thy End, and to love the demonstrations of thy Holiness, and justice though grievous to the Flesh, and keep us from Impatient Murmurings, and discontent, and Arrogant reasoning against thy will. Psal: 39. 9: Ma. 26: 39. Act: 21: 14. Jam: 5: 7, 8, 11: 2 Kings 20: 19: Mal: 3: 13, 14.

Give us our daily bread, our necessary sustentation, and provision for thy service, and let us use it for thee, and not to satisfie the flesh; Let us depend on thee, and trust thee for it in the lawful use of means; And bless thou our labours, and give us the fruits of the Earth in season, and such temperate weather as tendeth thereunto. Luke 11 13. Deut. 28. 45. Rom. 13: 14. Luke 12: 20. Ephe. 5. 16 Ioh. 9: 4.

Deliver us & all thy Servants from such wants, distress, griefs, and sickness, as will unseasonably take us off that service, and from untimely death: And teach us to value and redeem our time, and work while it is day. Deut. 28: 6, 8. &c. Phil. 2: 27. Psal: 102: 24. Luke 12: 20 Eph 5. 16 Ioh. 9. 4

Keep us from Gluttony, Drunkenness, and all intemperance; from sloth and idleness, from inordinate desires of pleasures, or abundance, but having food and raiment, let us be therewith contented. Rom: 13: 13. 1 Cor. 9: 25. & 1 Tim. 5: 6, 8. Eph 4: 28: Pro. 21. 17. Dt & 23: 4. 1 Tim: 6: 8, 9.

Psa.51.1. 1 Ioh.1.2. Heb.8:12. Dan:9.6: 16. Ier:14:7: Psa.31: 16. Psal:51:11,12,19. Rom 11.1.

Of thy abundant mercy, through the sacrifice and merits of thy Son according to thy promise, forgive us all our sins, and save us from thy deserved wrath, and Condemnation. Remember not O Lord our offences, nor the offences of our fore-Fathers, but though our Iniquities testifie against us; spare us and save us for thy mercy sake, O let not our sin deprive us of thy spirit, or of access unto thee, or Communion with thee, or of thy favour or comfort, or the light of thy Countenance, or of everlasting life.

Mat:6.12,14,15 Rom. 12:19. Luk:6:28,29. Luk:34. Act:7:60.

Cause us to forgive from our hearts, the injuries done against us we expect to be forgiven by thee the greatest debt. Keep us from all revengful desires and attempts, and do thou convert and pardon our Enemies, slanderers, oppressors, persecutors and others that have done us wrong.

Mat.26:41. Jam.4.7. Pro.4:2 Iob 31.1. Mat.11.6.Heb.19. 2 Tim.1. 1 Ioh.2. 13.& 5 4.Rom.8,13. 2 Tim.2:8.

Keep us from running upon Temptations suffer not the tempter by subtilty or importunity to corrupt our judgments, Wills, Affections, or Conversions. Cause us to maintain a diligent and constant watch over our thoughts and hearts, our senses and appetites, our words and actions, and as faithful Souldiers by the conduct, and strength of the Captain of our Salvation with the whole Armour of God, to resist and overcome the World, the Devil and the flesh unto the End.

Pro:30.8,9 1 Ioh.2. 15.16 Rom 8: 7. Mat.13.21.22.Mar. 8.24.Rom.5: 8.

Save us from the temptations of Prosperity and Adversity, let us not be drawn from thee to sin by the pleasures, Profits, or honours of the World strengthen us for sufferings, let us not forsake thee or fall in time of tryal, help us to deny our selves, and take up our Cross and follow Christ, accounting the sufferings of this present time, unworthy to be compared with the glory to be revealed.

Mat:6:13.Rom.16: 20.Psal.10 4 12,3. & 31.8:& 17:2,12. 2 Tim.4:18. 1 Tim.1:17 Psa.145. 17 Act: 7:31:Psal. 72:4:13. Iude 14:15: 2 Thes.1:10:Psa.62. 1:& 147:5:Iob 9:4. Rom.11.36.

Deliver us from the enmity and rage of Satan, and his Instruments and give not up thy servants, their Souls or Bodies; their Peace or Liberties, Estates or Names to their Malicious wills: but save us and preserve us to thy Heavenly Kingdome.

We ask all this of thee, O Lord, for thou art the Universal King, Holy and just, to whom it belongeth in righteousness to judge the World, and save thy People: All Power is thine to execute wrath upon thine Enemies, and to deliver and Glorifie thy Flock; and none is able to resist thee; of Thee and through Thee, and to Thee, are all things, and the Glory shall be Thine, for ever, Amen.

The Churches Praise, For our Redemption, to be used at Discretion.

O Our Soules do magnifie thee O Lord! Our spirits rejoyce in God our Saviour, who remembred us in our Low and lost Estates, for his mercy endureth for ever. By one man sin entred into the World, and death by sin: we kept not the Covenant of God, and refused to walk in his Law: For all have sinned and come short of the Glory of God, and Judgment came upon all men to condemnation. But blessed be the Lord God of Israel, that hath visited and redeemed his People, and hath raised up a mighty Salvation for us in the house of his servant David: As he spake by the mouth of his Holy Prophets, which have been since the world began: A Virgin hath conceived and brought forth. The Holy Ghost did come upon her; the Power of the Highest did over-shadow her, therefore the Holy one that is born of her, is called, the Son of God: His name is called Jesus, for he saveth his People from their sins: To us is born a Saviour, which is Christ the Lord. He is the Image of the invisible God: The first born of every Creature, for by him all things are Created that are in Heaven and in Earth, visible and invisible; whether Thrones or Dominions, or Principalities or Powers; all things were Created by him and for him, and he is before all things, and by him all things do consist. He is the Power of God, and the Wisdome of God: The true light that lighteth every man that cometh into the World; the Word was made flesh, and dwelt among us, and we beheld his Glory, as the Glory of the only begotten of the Father, full of Grace and Truth: For it pleased the Father that in him should all fulness dwell. When the fulness of time was come, God sent his Son made of a woman, made under the Law, to redeem them that are under the Law. This is the beloved Son, in whom the Father is well pleased. For such a High Priest became us, who is Holy Harmless, Undefiled, separate from sinners, he did no sin, neither was there any guile found in his mouth, when he was reviled, he reviled not again, leaving us an example; who his own self bare our sins in his own body on the Tree. For God laid on him the iniquity of us all, and by his stripes we are healed. When we were without strength, in due time Christ dyed for the ungodly, the just for the unjust, in this was manifest the love of God towards us, that God sent his only begotten son into the World, that we might live by him. For asmuch as the Children were partakers of Flesh and Blood, he himself likewise took part with them, that he might destroy through death, him that had the Power of death, that is the Devil, and might deliver them, who through fear of death, were all their life time subject to Bondage. Having spoiled Principalities and Powers, he made shew of them openly triumphing over them in his Cross. He was buried and rose again the third day according to the Scriptures For God raised him having loosed the pains of Death, because it was not possible that he should be holden of it, he

Luke . 46.
Psal. 136 23.
Rom. 5. 12.
Gal 7 .10
Rom. 3. 23. & 5. 18. Luke 1. 68, 69, 70.
Isa 7. Luk. 1. 35. Mat. 1. 21. Luk. 2 11.
Col. 1. 15, 16, 17.
2 Cor. 1. 14.
John 9 14.
Col. .19.
Gal. 4 4.
Mat. 17. 5.
Heb 7. 26.
1 Pet. 2. 22, 23, 24.
Isa. 53 6.
Rom. 5 6. 1 Pet 3 18. 1 John 4. 4. Heb 2. 14. 15.
Col 2 15.
1 Cor. 15. 4. Act. 2. 24. 2 Tim. 1. 10.

he hath abolished death, and brought life and Immortality to light by the Gospel. O Death! where is thy Sting? O Grave! where is thy Victory.

All Power is given him in Heaven and Earth: when he ascended up on
1 Cor. 15. 55. high, he led Captivity captive, and gave gifts to men. And he gave some
Mat. 28. 19. Apostles, and some Prophets, and some Evangelists, and some Pastors, and
Ephes. 4. 8, 11, some Teachers, for the perfecting of the Saints, for the work of the Mini-
12, 13. stry, for the edifying of the body of Christ, till we all come in the unity of the Faith of the knowledge of the Son of God, to a perfect man: he is set
Ephes. 1. 20, 21 at Gods right hand in the Celestials, far above all Principalities, and
21, 23. Powers, and Might, and Dominion, and every name that is named, not only in this World, but in that to come: God hath put all things under his feet, and gave him to be head over all things, to the Church which is his Body, the fulness of him that filleth all in all.

1 Tim. 3. 16. Without controversie great is the mystery of Godliness, God manifested
1 John 5. 10. in the Flesh, justified in the Spirit, seen of Angels, Preached to the Gentiles, believed on in the World, received up into Glory. This is the Record that God hath given us eternal life, and this life is in his Son: He
John 1: 10, 11, that hath the Son hath life, and he that hath not the Son hath not life,
11, 12. He was in the World, and the World was made by him, and the World knew him not: he came to his own, and his own received him not; This is the
Rom 8: 1. Condemnation that light is come into the World, and men loved darkness
Heb. 8. 1. rather than light, because their deeds are evil. But as many as receive him to them gives he power to become the sons of God, even to them that believe in his Name; there is therefore now no Condemnation to them which
Psal. 103. 3. are in Christ Jesus, who walk not after the flesh but after the Spirit. He for-
Rom. 8. 33, 34. giveth our Iniquities, and will remember our sins no more; who shall lay any thing to Charge of Gods Elect? It is God that Justifieth, who is he that Condemneth? It is Christ that dyed; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who gave himself for us, that he might redeem us from all Iniqui-
Tit. 2: 13, 14. ty, and purifie to himself a peculiar people zealous of good works. If any
Rom. 8. 9. man have not the Spirit of Christ, the same is none of his. He that nameth
2 Tim. 2. 19. the name of Christ must depart from Iniquity. If we regard Iniquity in
Psal. 66. 18. our hearts, God will not hear our Prayers. But we are washed, we are
1 Cor. 6. 11. sanctifyed, we are justified in the name of the Lord Jesus and by the Spirit of our God Not by works of righteousness which we have done, but accor-
Tit. 3. 5. ding to his mercy he saved us by the washing of Regeneration, & renewing of the Holy Ghost. And being justified by faith, we have peace with God
Rom. 5. 1, 2, 5. through our Lord Jesus Christ; by whom also we have Access by Faith in-
10. to thy Grace wherein we stand, & rejoyce in hope of the glory of God; and
Rom. 8. 31. hope maketh not ashamed, because the love of God is shed abroad in our harts
John 14: 2, 3. by the Holy Ghost which is given to us. For if when we were Enemies
John 17: 24. we were reconciled to God by the death of his Son, much more being re-
John 14: 19. conciled, we shall be saved by his life? He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us all things? He that is gone to prepare a place for us, will come again and receive us to himself, that where he is, there we may be also. It is his
Col. 1: 3, 4. will that they that the Father hath given him be with him where he is,

that

that they may behold the Glory that is given him, Because he liveth we shall live also, for we are dead, and our life is hid with Christ in God; when Christ who is our life, shall appear, then shall we also appear with him in Glory: When he shall come to be glorified in his Saints, and to be admired in all them that do believe. Then shall men discern between the Righteous and the wicked, between those that serve God, and those that serve him not. Then shall the Righteous shine forth as the Sun in the Kingdome of their Father. He that overcometh shall inherit all things, he shall enter into the Joy of his Lord: he shall be a Pillar in the Temple of God, and shall go out no more. Christ will grant him to sit with him in his Throne, even as he overcame, and is set down with his Father in his Throne, he will rejoyce over us with joy, he will rest in his love: even in the Holy City, the new Jerusalem, prepared as a Bride adorned for her Husband, where the Tabernacle of God will be with men, and he will dwell with them, and they shall be his People, and God himself shall be with them, their God, and shall wipe away all Tears from their Eyes, and there shall be no more Death, nor sorrow, nor crying, nor pain, for the former things are passed away: And the City needeth not the Sun, or the Moon to shine in it, for the glory of God doth lighten it, and the Lamb is the Light thereof: The Throne of God and of the Lamb shall be in it, and his Servants shall serve him, and shall see his face, who is the Blessed and only Potentate the King of Kings, and Lord of Lords; Of him, Through him, and To him are all things: To him be Glory for ever, Amen.

1 Thes. 1: 10.
Mal. 3: 18.
Mat. 13: 43.
Rev. 2: 17.
Mat. 25: 21.
Rev. 3: 12. 21.
Eph. 3: 17.
Rev. 21: 2. 3. 4. 23.
Rev. 21: 3. 4.
1 Tim. 6: 15.
Rom. 11: 36.

FINIS.

596 PRAYER BOOK. Two Papers of Proposals concerning the Discipline and Ceremonies of the Church of England humbly presented to his Majesty by the Reverend Ministers of the Presbyterian Perswasion. 1661.—A Petition for Peace: with the Reformation of the Liturgy as it was presented to the Right Reverend Bishops by the Divines appointed by his Majesties Commission. 1661.—The Grand Debate between the most Reverend the Bishops, and the Presbyterian Divines appointed...for the Review and Alteration of the Book of Common Prayer, 1661.—The Due Account and Humble Petition of the Ministers of the Gospel lately commissioned for the Review and Alteration of the Liturgy. The four tracts in 1 vol., sm. 4to, old calf **35/-** 1661

*** A fruitless conference between the bishops and Presbyterian ministers touching the reform of the Liturgy took place at the Savoy in 1661, when the Prayer Book in its present form was drafted. The third tract in this volume is the nearest approach to an official report of the Conference, though it is written from the Presbyterian side. The second is especially interesting as containing the Reformed Liturgy submitted to the Conference by Richard Baxter.

44 S24 490

74 ANNALES LITTÉRAIRES.—Publication Collective des Bibliophiles Contemporains pour 1890. *Paris, imprimé pour les Sociétaires de l'Académie des Beaux-Livres*, 1890. Roy. 8vo, *with charming portraits in colours of "Carmen Sylva," Octave Uzanne, and others, only 250 copies printed, on fine paper (No. 136), in the original wrappers, uncut*, 15*s*.

This handsome volume contains interesting literary and bibliographical articles by Octave Uzanne, Jules Claretie, Henry Houssaye, Paul Lacombe, Julian Marshall, R. C. Christie, H. S. Ashbee, etc., etc. Two Autograph letters of B. H. Gausseron are inserted.

75 AUGUSTINUS (S.), Meditationes: et eiusdem Soliloquiae: et Manuale. Bernardi Abbatis Epistola non vulgaris: et unicus eius sermo de passione domini. Petri Damiani sermo. Anselmi meditationes, etc. *Venetiis per Albertinum de Lisona*, 1502. Sm. 8vo, Gothic Letter, *old stamped leather*, £1 1*s*.

76 [BARNAUD (Nic.)], Dialogi ab Evsebio Philadelpho Cosmopolita in Gallorvm et cæterarvm nationum gratiam compositi, quorum primus ab ipso auctore recognitus & auctus: alter vero in lucem nunc primum editus fuit. *Edimbvrgi, ex Typographia Jacobi Jamæi*, 1574. 8vo, *calf neat*, 16*s*.

Probably printed at either Basle or Geneva.

77 BARNETT (John), Fighting Admirals. *London*, 1910. 8vo, *frontispiece, and 10 portraits, cloth, uncut*, 2*s*. 6*d*.

78 [BAXTER (Richard)], A Petition for Peace: with the Reformation of the Liturgy. As it was Presented to the Right Reverend Bishops, by the Divines appointed by His Majesties Commission to treat with them about the alteration of it. *London*, 1661—An Accompt of all the Proceedings of the Commissioners of both Perswasions, appointed by his Sacred Majesty, according to Letters Patents, for the Review of the Book of Common Prayer, etc. *London, printed for R. H.*, 1660.—The Papers that passed between the Commissioners appointed by His Majestie for the Alteration of the Common Prayer, etc. [*n.d.*] In 1 vol. sm. 4to, *brown morocco, blind tooled, gilt edges*, VERY RARE, £3. 3*s*.

The Chevalier Bunsen's copy, with his autograph.

79 BELLS.—Ellacombe (Rev. H. T.), Practical Remarks on Belfries and Ringers; with an appendix on chiming. *London*, 1878. 8vo, 8 *plates, cloth*, 3*s*. 6*d*.